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EZEKIEL REDIK YARBROUGH

Exegesis Umbrae – Symbola
Tractata – Project AngelBook –
Volume XIII – Part 12
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

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Orryelle Defenestrade-Basculer
Orryelle Defenestrade Basculer © Copyright the artist, 2007

'Orryelle' is a variant spelling of 'oriel': a projecting bay window corbelled or cantilevered out from a wall. 'Defenestrade' means to throw a person or a thing out of a window. According to Webster's dictionary, 'Basculer' is an apparatus or structure (as a drawbridge) in which one end is counterbalanced by the other on the principle of the see-saw, or by weights.

If you add to these words a probable origin of the 'Orryelle' spelling, the name becomes a clear description of both mage and Magick. An orrery is an apparatus showing the relative positions and motions of bodies in the solar system by balls moved by wheelwork.

The one who created and wears this name is an Australian person of many parts, arts and hearts who enjoys a life of Initiations, receiving and bestowing them as he goes. As a window, Orryelle transmits light (and shadow) through drawing, writing, performance art, body- mind- and spirit- modification, extreme travels, music, and the ability to attract and work with kindred spirits around the world.

Also as a window, Orryelle's magick can help those who meet him to be launched up and out into new realizations and manifestations, thrown out of the window of common knowledge and common sense and into new ways of seeing. The Basculer part assists the window part as a matter of operational balance through counterweights. Magick requires engineering skills to build sets and props for ritual theater, both in a designated performance space as well as astrally.

Among the influences on Orryelle's magick are the Magickal Children of Austin Osman Spare, especially Chaos Magick, sigil-making and the shamanic services of bringing back visions and their wisdom to the tribe in dance, or chant, or symbol. Another major

facet of this succession from Spare is the descent of the Silver Dusk, a lunar, arachnean, artistic and intuitive response and counterpoint to the more solar and structured magick of the Golden Dawn and their heirs.

He is his own Materia Magicka, his physical body a palimpsest of his workings traced in tattoos, piercings, and, in one set of photos, a pair of wings. Orryelle has manifested his anima physically through hormone elixirs and body modification and has held an Alchemical Marriage with himself, making a charming couple indeed.

Orryelle Defenestrate Bascule © Copyright the artist, 2007

The instruments of Orryelle's arts and magicks include, but aren't limited to: The Metamorphic Ritual Theatre Company, which presents public rituals aiming to transform rather than merely entertain the audiences; the ever-expanding digital archives and galleries of The Mutation Parlour; and the The HermAphroditic ChAOrder of the Silver Dusk, a global multicultural and multisubcultural blend of tradition and innovation.

Orryelle co-developed with other ChaOrder initiates The Choronzon Machine, a Ritual Opera and musickal-mechanical-magickal device for generating analogue fractals; is a co-coordinator of iNSPiRALink. Multimedia Press; is editor of this IMPress's SilKMilk MagiZain, and creator of The BOOK of KAOS Tarot Deck.

In the last eight years or so Orryelle has been extensively involved in The Horus-Maat Lodge, channeling several double- current Libers such as Pennae-Ultim-Atum and The Book of Going Back by Night. Other affiliations and initiations include the AdiNath tantric tradition, the EOD, the SSS and the I.:I.:. He is also the Australian ambassador of The Dionysian (Down-)Underground.

Orryelle knows what he's doing and he does it well. Spending time and practice with his works is a good investment, in my opinion. I had the pleasure of holding a rite with him and a colleague at the Serpent Mound in Ohio a few years ago as part of his visiting holy/power places worldwide. His words and actions were appropriate and well-chosen, the power rose without delay, and the charge was sent strongly and cleanly.

I've adopted his use of chanting a note for each of the major Chakras to a western scale, ascending and descending depending on which direction one's heading at the time. The Chakra-tone chant works well for banishments, astral transportation, and attunements of various kinds. (Like musicians, magickians don't steal from each other; they only borrow.)

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The HermAphroditic ChAOrder of the Silver Dusk

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The following drawings and sketches represent the final offering from a Zos 'scrapbook' compiled by a friend of Spare, the collector Ernest Chapman. The material dates from 1953-1955 and includes a series of pencil drawings in the sabbatic theme that include images of metamorphosis and pan-sexual tension now familiar to admirers of the artist.

Spare often worked at great speed when delineating ideas in this way and these sketches reflect the fluid dynamism necessary for semi-automatic work. Spare has signed, dated and titled the majority of these sketches, which is quite rare. This perhaps indicates he intended these as illustrative material for the Logomachy and other manuscript work he was developing with Kenneth Grant at this time. One sketch is even inscribed 'To illustrate Aphorism 41.'

Material of this quality is becoming increasingly scarce in this quantity as the primary source collections become naturally dispersed. Items are thus sold on a first come, first served basis. All enquiries should be directed via our website form, clearly stating the item number in the subject field. Postage and packing is a flat rate of £10 per item for European buyers. Items will be packed and dispatched by a secure method with basic insurance up to £250.00 Additional insurance cover is optional and should be requested. Buyers from outside Europe, and those successful in securing multiple items can request a tailored shipping quote.

ITEM 1

the-resurrectionists.jpg

The Resurrectionists: "Witches recalling their dead"
Pencil on paper, titled in Spare's hand

Signed in ink, lower left 'AOS 54'
250mm x 210mm approx.

Slightly creased lower left corner, remains of Scotch tape along upper edge, partly affecting title. Small ink stain to centre of image, no doubt due to a distraction involving a Woodbine!

£650.00 SOLD

ITEM 2

conversation-piece.jpg

Conversational Piece: among Nymphs and Daimons
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower left 'AOS 54'
225mm x 155mm approx.

£480.00 SOLD

ITEM 3

amalgation-of-egos.jpg

Amalgation of Ego's
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower right 'AOS 54'
250mm x 210mm approx.

Some slight discoloration

£580.00 SOLD

ITEM 4

acrobatic-simulations.jpg

Acrobatic Simulations
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower left 'AOS 54'
250mm x 210mm approx.

A fabulous piece of Zosiana. Ever the pragmatist, Spare's constantly recycled his notepaper from WWII and the reverse of this drawing has the heading 'Austin Spare's School of Draughtmanship (Military and Civil Camouflage)

Slightly creased on lower left edge

£580.00 SOLD

ITEM 5

untitled.jpg

Untitled [Sabbatic Scene]

Pencil on paper

Signed in ink, lower right 'AOS 54'

225mm x 155mm approx.

Under a crescent moon, the satyr here is either fornicating with a bat, or towelling himself dry after a hot sabbat. Whatever Spare intended, the audience are clearly enthralled!

Very slightly creased on lower right corner

£520.00 SOLD

ITEM 6

ego-to-ego.jpg

Ego to Ego: Communication via Sacred Alphabet

Pencil and ink on paper, titled in Spare's hand on lower edge with red and blue ink

Signed in pencil, lower left 'AOS 54'

160mm x 240mm approx.

£520.00 SOLD

ITEM 7

tiresome-attitude.jpg

Tiresome attitude of a constant virgin

Pencil on paper, titled in Spare's hand on lower edge with red ink

Signed in pencil, lower left 'AOS 53'

160mm x 220mm approx.

Nostalgia seldom comes more poignant than the memory of unrequited lust! Here Spare limns repressed sexual tension and the societal convention that stands upon it.

Very, very slightly creased on lower right corner

£580.00 RESERVED

ITEM 8

satisfaction-takes-over.jpg

Satisfaction takes over many abstract forms by abjuration
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower right 'AOS 53'
260mm x 205mm approx.

Very slight surface soiling to upper right corner through offsetting in album

£580.00 SOLD

ITEM 9

untitled-2.jpg

Untitled [See item 14]
Pencil on paper
Signed in ink, lower right '54 AOS'
225mm x 155mm approx.

Small dark smudge to upper edge, probably Spare's fingerprint!

£520.00 SOLD

ITEM 10

hell-has-no-vengance.jpg

Hell has no vengeance as the body denied
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower right '54 AOS'
260mm x 210mm approx.

Very slight crease to lower right corner

£550.00 SOLD

ITEM 11

a-good-time-was-had.jpg

"A good time was had by all"

Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower left 'AOS 54'
160mm x 245mm approx.

Slight crease to lower right corner

£520.00 SOLD

ITEM 12

moon-wrack.jpg

Moon-wrack

Pencil and select ink on paper, titled in Spare's hand on lower edge with red ink
Signed in ink, lower right '54 AOS'
210mm x 235mm approx.

Slight crease to lower right corner

£620.00 SOLD

The following four items are carbon copies of the original drawings, three signed by Spare in his hand, two titled similarly. As a consequence, these are priced significantly less than original drawings, but given there are only likely to be 2-3 carbon copies, they are still scarce.

ITEM 13

the-magic-circle.jpg

The Magic Circle

Carbon copy on paper with some additions in pencil, titled
Signed in ink, lower left 'AOS 54'
160mm x 250mm approx.

£220.00 SOLD

ITEM 14

non-plus.jpg

Non plus: Satiation, Satyros & Satisfaction

Carbon copy on paper, titled in Spare's hand on lower edge with red ink
Signed in pencil, lower left 'AOS 54'
225mm x 160mm approx.

This is a titled carbon copy of Item 9

Slight crease to lower right corner

£200.00 SOLD

ITEM 15

sabbath.jpg

Sabbath

Carbon copy on paper, titled in Spare's hand on lower edge with red ink

Signed in pencil, lower centre 'AOS 54'

160mm x 240mm approx.

£200.00 SOLD

ITEM 16

untitled-4.jpg

Untitled

Carbon copy on paper, mounted on black paper

Signed in pencil 'AOS'

160mm x 230mm approx.

£200.00 SOLD

ITEM 17

untitled-1953.jpg

Untitled [Still-life]

Pencil on green paper

Signed lower right 'AOS 53'

270mm x 140mm approx.

£150.00 RESERVED

ITEM 18

still-life-1954.jpg

Still-life

Ink, crayon and pastel on green paper, titled lower edge and dated on right '1954'

Unsigned

270mm x 240mm approx.

Slight band of discoloration across image due to off-setting in album.

£470.00 SOLD

ITEM 19

still-life-with-snakes-1954.jpg

Still-life

Pastel on green paper, titled on lower edge in red ink

Signed and dated in lower right corner 'AOS 54'

270mm x 370mm approx.

Zos just couldn't resist giving an innocent jug of flowers a ssserpentine twist. The largest image offered here.

£620.00 SOLD

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Welcome.

This offering of scarcities is the consequence of a major warehouse review. The titles catalogued below are some of the most rare we have produced during our sixteen years of trading. During the digging and sorting we have discovered items last seen when 'Amazon' was just a river and surfing simply a minority sport. Most of these items have been long out-of-print, while others are very rare deluxe issues of titles that are now nearly out-of-print. A few are exceptionally rare pre-publication copies of important works. This disposal offers a few new collectors the chance to complete early omissions in their collection and for others the chance to acquire exceptionally rare material by their favourite authors.

Orders are accepted on a first come, first served basis. All payments should be in £ sterling via Paypal. If you are interested in an item, please email us via the contact form here. We will confirm your order with payment instructions. We regret we cannot search for items you may wish to secure that are not listed below, but those of you especially eager to secure multiple items beyond your immediate pocket are welcome to contact us for extended terms.

Thanks for your support!

The Witches' Sabbath and Axiomata
By Austin Osman Spare, edited by Kenneth Grant

UNCORRECTED PROOF, one of two copies with an advanced version of the final typeset pages bound alongside photocopies of the original Spare mss., 50 leaves, without illustrations, bound in black card with a plastic clip, label on upper cover dated July 1992.

EXCEPTIONALLY RARE. This is actually a 'pre-Fulgur' version of this book, made when the current was still coagulating! Sold with this item is an important collection of rare ephemera, comprising, in chronological order: two versions of artwork for an advertisement that appeared in Chaos International in 1990 announcing the publication of these texts under the then imprint of the Keridwen Press; an original set of eighteen 8 x 10 inch black and white photographs of the original AOS drawings used as illustrations; copies of the typescript for an article written by Robert Ansell which appeared in The Occult Observer in the summer of 1992 discussing the importance of talismanic book production, together with photocopies of the later edited magazine article and advertisement; two original flyers for pre- and post-exhibition distribution, with three unpublished proof variations and 1pp. original type-written copy; an original press release 'London's Unknown Surrealist' [September 1992], 4pp, comprising typewritten blurb, an untrimmed frontispiece of 'Mind and Body' and a high quality copy of the witch girl illustration [we suspect this press release caused Brian Sewell to praise Spare glowingly on national TV a few days after we sent him a copy]; an original letter sent out in response to enquiries, dated 7th February 1993, citing edition sales, etc.; an original 'Notes for Reviewers of the Witches' Sabbath' together with photocopies of the 1993 reviews in Mezlim, Chaos International and Pagan Voice. (Uncorrected Proof + 18 photos + 22pp)

£360.00 [Item 1] SOLD

The Witches' Sabbath and Axiomata
By Austin Osman Spare, edited by Kenneth Grant

LARGE PAPER ADVANCED 'PROOF' COPY, one of four dummy copies made up from the first sheets off press, this copy with pencil annotations and corrections, untrimmed sheets, 64 pages, coloured frontispieces loosely inserted, full page automatic drawings, bound in card covers, label, large 4to, 1992

EXCEPTIONALLY RARE. These copies were made up once the final sheets had come

off press in order that we should have a working example during the 5 week wait while the sections were being bound. On closer inspection a few errors became evident and the annotations formed the basis of our errata slip later included with all sale copies. Only one available!

£330.00 [Item 2]

The Witches' Sabbath and Axiomata

By Austin Osman Spare, edited by Kenneth Grant

Number 317 of around 400 numbered copies surviving from an edition of 900, 64 pages, 2 tipped-in coloured frontispieces, full page automatic drawings, original black cloth, stamped in gilt, dust-jacket stamped in gilt, 4to, 1992

Includes the original flyer, bookmark/errata slip and both photocards of Zos loosely inserted, as originally issued.

£220.00 [Item 3] SOLD

This work, our first publication, was nearly our last. The printer was holding 50% of the unbound sheets when they filed for bankruptcy early in 1993. We heard within days, but by that point the bailiffs had arrived and pulped the 'waste paper stock' that was lying around the premises. This happened to include 4000 folded sections of the very expensive imported French paper on which was printed The Witches Sabbath. Reprinting was not an option, so the edition limited itself to around 400 copies. The disaster also affected the deluxe issues, because although the full vellum copies were bound, the quarter vellum edition was not fully completed: it is exceptionally rare – even we do not have a copy. We do, however, have a handful of file copies for the standard edition, and a couple surplus – of which this is one. As new.

Austin Osman Spare – A Retrospective Exhibition

[A Catalogue by Gavin Semple and Robert Ansell]

One of 333 copies on green handmade paper, tipped-in frontispiece, green card covers, label on upper cover, 12mo, October 1992

RARE LAUNCH NIGHT EPHEMERA, this little catalogue was produced to celebrate the publication of the Witches Sabbath and to document an exhibition of Spare's work at the Henry Boxer Gallery. It includes a catalogued list of seventy-seven works from collections such as Jimmy Page, Roy Curtis-Bramwell and others, detailing sizes, media, etc, some descriptions even with curious footnotes.

£30.00 [Item 4]

Qutub, also called the Point
By Andrew Chumbley

ORIGINAL DRAFT COPY, 45 leaves, printed verso only, without illustrations, bound in black card covers with black plastic clip, label on upper cover, 4to, May 1993

EXCEPTIONALLY RARE. This is one of three copies of the original typescript submitted by Andrew for publication – this version was bound by us for easy reference. It differs by omission from the published version, primarily because it was in some sense a ‘work in progress’ and the original material was later augmented considerably to include ‘The Rite of the Opposer’.

However, in his letter to me dated May 12th 1993 that accompanied the typescript (not included), Andrew suggests: “It is my hope that this work will exemplify the magico-aesthetic formulae of ZKC in a way other than the pictorial. The Magical Artist may be Poet as well! And so, combining my art with my poetry, as well as with the subtle themes of sorcery and philosophy, the myths of the Fall, the symbolic vocabulary of the Sufi and the Keystone of ‘Otherness’....”

£260.00 [Item 5] SOLD

Qutub, also called the Point
By Andrew Chumbley

SIGNED COPY, with monogram, first edition, first issue, [one of 500 copies only], illustrations, original midnight blue cloth gilt, midnight blue dust-jacket, stamped gilt, 8vo, published by Fulgur for Xoanon, 1995 [See Beyond the Peacock Quill, Semple and Harper, p.11]

As new.

£480.00 [item 6] SOLD

Zos-Kia, An Introductory Essay on the Art and Sorcery of Austin Osman Spare
by Gavin W. Semple

UNSIGNED DELUXE EDITION, an ex-series copy from the edition of 70 numbered examples, with hand-stamped talisman and bookmark loosely inserted, coloured plates, illustrations, original orange cloth, all edges gilt, brown-flecked orange dust-jacket, 8vo, 1995

RARE. Does this essay need any introduction? A landmark in Spare studies. On sending Kenneth Grant a copy he responded promptly, effusing: ‘Mr. Semple’s essay is excellent, in fact the best to date that I have read on the subject...’

£225.00 [Item 7] SOLD

Zos-Kia, An Introductory Essay on the Art and Sorcery of Austin Osman Spare
by Gavin W. Semple

FIRST EDITION, [one of 500 copies], with hand-stamped talisman and bookmark loosely inserted, coloured plates, illustrations, original brown card covers, brown-flecked orange dust-jacket, 8vo, 1995

£140.00 [Item 8] SOLD

RARE. Not a title you ever see on the shelves in secondhand bookshops. We have just one standard copy available.

The Book of Ugly Ecstasy
By Austin Osman Spare

DELUXE EDITION, an ex-series copy from the edition of 40 examples printed on simuli japon, with a plaster cast of an engraved gnostic intaglio set into recess inside lower cover, tipped-in frontispiece, 22 full page automatic drawings, limitation page very slightly marked, quarter cream morocco, cream cloth over bevelled boards, top edge gilt, dust-jacket, slipcase, 4to, 1996

VERY RARE. As far as we know, since this book was first issued in 1996 no copy of the deluxe issue has ever appeared for sale secondhand. It is without doubt the most rare of all our subscriber deluxe titles. Although this copy has not been numbered, a numbered talisman has been loosely inserted for the sake of completeness.

£650.00 [Item 9] SOLD

The Book of Ugly Ecstasy
By Austin Osman Spare

FIRST EDITION, FIRST ISSUE, number 88 of 102 copies reserved for subscribers only, with an original hand-made talisman loosely inserted, folded and hand numbered with green ribbon tie, tipped-in coloured frontispiece, 22 full page automatic drawings, original cream cloth, cream dust-jacket, 4to, top edge gilt, 1996

RARE. The edition was around 800 copies, but only the first 102 copies had the talisman inserted and these are now difficult to find. The Book of Ugly Ecstasy has been out of print for several years now, although copies with a talisman became unavailable in early 1997. The edition was bound in two batches, the first issue has the top edge gilt as here.

If you intend to buy a copy of The Valley of Fear; this book is the companion volume. As new, and rare in this condition.

£140.00 [Item 10] SOLD

Two Tracts on Cartomancy
By Austin Osman Spare

With an introduction by Gavin W. Semple.

DELUXE EDITION, number 44 of 45 numbered copies, signed by Gavin Semple, illustrations, bookmark loosely inserted, original black cloth, red dust-jacket, black slipcase, 8vo, 1997

RARE. ORIGINAL 1936 SURREALIST RACING FORECAST CARD LOOSELY INSERTED, mounted in a folded card, label on upper cover. This is the third rarest of our deluxe editions, and sought after too. We have just one copy available. Included is a facsimile pack of Spare's Surrealist Racing Forecast Cards.

£250.00 [Item 11] SOLD

Two Tracts on Cartomancy
By Austin Osman Spare

With an introduction by Gavin W. Semple.

Illustrations, card covers, dust-jacket, 8vo, 1997

This has been out of print for many years now, included is a facsimile pack of Spare's Surrealist Racing Forecast Cards.

£35.00 [Item 12] SOLD

Surrealist Racing Forecast Cards
By Austin Osman Spare

25 cards, printed one side only, in brown envelope with stamped title.

For those of you who have asked over the years, we have dug deep to find a few surplus sets of facsimile cards. We don't have many, so no tears please if they sell quickly...

£15.00 [Item 13] And they did....SOLD OUT

Zos Speaks! Encounters with Austin Osman Spare
By Kenneth and Steffi Grant

PRIVATE DELUXE EDITION, one of 31 copies signed by Kenneth and Steffi Grant, with an original talisman for the Zos Kia Cultus mounted in folded card covers and loosely inserted, coloured plates, illustrations, original black cloth, stamped in silver, dust-jacket, 4to, 1998 [1999]

VERY RARE. This is the second rarest issue of the most important work by and about Spare that is ever likely to be published. These were originally produced for those directly involved with the production of this lavish book.

£430.00 [Item 14] SOLD

Zos Speaks! Encounters with Austin Osman Spare
By Kenneth and Steffi Grant

UNSIGNED DELUXE EDITION, an ex-series copy from the edition of 93 numbered examples, with an original talisman for the Zos Kia Cultus mounted in folded card covers and loosely inserted, coloured plates, illustrations, original black quarter morocco, stamped in silver, dust-jacket, top edge silver, 4to, 1998 [1999]

How often do we see available this deluxe quarter morocco edition of Zos Speaks! second-hand? Not often. This is one of a handful of copies that didn't quite meet the top grade for signature at the time, although looking at them now it is hard to see why. Always something new in this book, no matter how many times you pick it up - and Steffi's introduction is still luminous.

£285.00 [Item 15]

Study for a Portrait of Frank Letchford
By Gavin W. Semple

DELUXE EDITION, number 39 of 45 numbered copies, signed by Gavin Semple, illustrations, blue cloth, blue dust-jacket, 8vo, 2002

RARE. There are very few of us fortunate enough to have a friend as close and supportive as Frank was to Spare, not just during the lifetime of the artist, but long after. Indeed, Frank championed Spare's life and work until the day he died, strangely, on the

same day that Spare was born. This book is a tribute to that friendship, written by someone who knew Frank well.

£135.00 [Item 16] SOLD

Images and Oracles of Austin Osman Spare
By Kenneth Grant

LARGE PAPER ADVANCED 'PROOF' COPY, one of three dummy copies made up from the first sheets off press, this copy inscribed 'Re-born 26/06/03, 14.52pm RA', untrimmed and unopened sheets, printed in red and black throughout, illustrations, bound in black card covers, label on upper cover, oblong 4to, 2003

£230.00 [Item 17]

EXCEPTIONALLY RARE. Once the sections had been sewn into book blocks, we asked for a handful to be delivered to check for blemishes before the main edition was sent for binding. Three were bound into card covers, of which this is one.

Images and Oracles of Austin Osman Spare
By Kenneth Grant

PRIVATE 'BLACK' EDITION, number 30 of 31 copies signed and numbered by Kenneth and Steffi Grant, illustrations, original black cloth, spine stamped in silver, top edge silver, black cloth slipcase, oblong 4to, 2003

RARE. This is the second rarest issue of surely the most influential work by and about Spare that is ever likely to be published. When reprinting 'Images' we were faced with producing an exact facsimile of the original edition, while applying modern reprographic techniques to lift the standard of presentation. Unfortunately, some of the original material had been lost, but for other images we traced proof examples printed on Japanese vellum to gain the best possible quality and returned to source material for all other possible images. We also chose a softer tone of paper to take some of the contrast 'fire' out of those double page spreads. The results were well received and this edition was originally produced for those directly involved with the production of the reprint.

£295.00 [Item 18]

Images and Oracles of Austin Osman Spare
By Kenneth Grant

DELUXE EDITION, number 64 of 93 copies signed and numbered by Kenneth and Steffi Grant, illustrations, original quarter red morocco, black cloth sides, spine stamped in silver, top edge black, black slipcase, oblong 4to, 2003

£350.00 [Item 19]

Earth Inferno

A Film by Mor Navon and Julian Moguillansky

PRIVATE DELUXE EDITION, number 21 of 31 copies, with a limitation statement, colour gatefold insert with an essay by Gavin Semple, and a set of photographs taken on set during the production of the film, the DVD mounted in maroon clam-shell box, still from film laid into upper cover, the ephemera loosely inserted, 8vo, 2003

RARE. THE FIRST FILM BASED ON A BOOK BY SPARE. When Spare published *Earth Inferno* in 1904, the theme of an initiatory journey through a landscape of naked flesh must have seemed highly controversial. Although tantalisingly short, this film follows in that spirit. The haunting soundtrack is by Bauer and Semple, with many quotes from Spare's work. As new.

£40.00 [item 20]

Earth Inferno

A Film by Mor Navon and Julian Moguillansky

DELUXE EDITION, one of 51 numbered copies, signed by Navon and Moguillansky on reverse of Polaroid, limitation statement, colour gatefold insert with an essay by Gavin Semple, set of photographs taken on set during the production of the film, and Producto Desecho badge, the DVD mounted in maroon clam-shell box, still from film laid into upper cover, the ephemera loosely inserted, 8vo, 2003

£75.00 [Item 21]

Remembering Aleister Crowley

By Kenneth Grant

LIBER AL CENTENARY DELUXE EDITION, number 54 of 93 copies signed by Kenneth Grant, with a previously unpublished mounted photograph of Crowley (the original in the Grant archive) and a facsimile of Crowley's calling card, illustrations, original cloth, dust-jacket, slipcase stamped in blind, 4to, Skoob Books, 1992.

We originally approached Skoob with a proposal for a joint venture on this project, but

they declined. Undeterred, we acquired from them a limited number of this charming memoir from their stock and issued the work in April 2004 to commemorate not only the centenary of Liber AL, but the sixty year anniversary of Grant's first involvement with Crowley. Sight of the slipcase prompted 'oohs' and 'aahs' from some collectors, and the signed and gilt-stamped limitation statement seems strangely redolent of another age.

£180.00 [Item 22]

Remembering Aleister Crowley
By Kenneth Grant

First edition, illustrations, original cloth, dust-jacket, slipcase stamped in blind, 4to, Skoob Books, 1992.

After completing the above deluxe edition we had a few volumes left over. If you'd like an unlimited copy of this book without the extras, but in an exceptionally nice slipcase, then we have just seven copies available.

£40.00 [Item 23]

Whoever Thought Thus? Some Perspectives on the philosophy of The Book of Pleasure
by Gavin W. Semple

UNSIGNED DELUXE EDITION, an ex-series copy from the edition of 55 numbered examples, plates, vellum-backed boards, dust-jacket stamped in white, slipcase, also stamped in white, 8vo, 2004

RARE. This brief essay provides fresh insights into Spare's system nearly ten years after Zos-Kia first appeared.

£120.00 [Item 24] SOLD

Borough Satyr: The Life and Art of Austin Osman Spare
Edited by Robert Ansell

PRIVATE DELUXE EDITION, number 64 of 65 copies, signed by the editor, numerous coloured illustrations, black cloth, blind-stamped with 'ONE' motif, dust-jacket, oblong 4to, 2005

£95.00 [Item 25]

EPHEMERA 1992-2005

This represents a near complete set of the flyers, talismans, notices and promotional material we have produced since the very early days. Some of these items are very scarce indeed.

The Witches' Sabbath flyer, 2 versions, before and after the show 1992; Exhibition Card advertising the show at the Henry Boxer Gallery, 1992; insert photocard for The Witches' Sabbath, 1992; Qutub flyer, 1995; subscriber notice announcing Zos-Kia and future plans, 1995; Zos-Kia flyer, 2 versions (one unissued), 1995; hand-stamped talisman and bookmark for Zos-Kia 1995; The Book of Ugly Ecstasy flyer, 1996; talisman insert for The Book of Ugly Ecstasy, 1996; Two Tracts on Cartomancy flyer (2 versions) 1997; Zos Speaks! Flyer (gatefold) 1998; Zos Kia Cultus talisman (issued with Zos Speaks!), 1999; card invitation to Zos Speaks! launch, 1999; notice to subscribers re. launch party, 1999; How to become a Subscriber leaflet (produced for Zos Speaks! launch) 1999; flyer announcing the Sethos edition of Azoetia, (produced for Zos Speaks! launch), 1999; Study for a Portrait of Frank Letchford flyer, 2002; notice to subscribers, 2002; Earth Inferno film flyer (gatefold), 2003; Earth Inferno film handout (on transparent paper) 2003; A4 colour poster for film launch at The Mansion House Tavern, 2003; Want to Know More? subscription form, 2003; Images and Oracles flyer, 2003; Remembering Aleister Crowley flyer, 2004; portrait of Crowley issued as insert for Liber Al centenary edition of RAC, 2004; Borough Satyr flyer, colour, 2005 (29 items)

£110.00 [Item 26] SOLD

EPHEMERA 1992-2005

Another set, not quite so complete.

The Witches' Sabbath flyer, 2 versions, before and after the show 1992; Exhibition Card advertising the show at the Henry Boxer Gallery, 1992; insert photocard for The Witches' Sabbath, 1992; Qutub flyer, 1995; subscriber notice announcing Zos-Kia and future plans, 1995; Zos-Kia flyer, 2 versions (one unissued), 1995; hand-stamped talisman and bookmark for Zos-Kia 1995; The Book of Ugly Ecstasy flyer, 1996; talisman insert for The Book of Ugly Ecstasy, 1996; Two Tracts on Cartomancy flyer (2 versions) 1997; Zos Speaks! Flyer (gatefold) 1998; Zos Kia Cultus talisman (issued with Zos Speaks!), 1999; card invitation to Zos Speaks! launch, 1999; How to become a Subscriber leaflet (produced for Zos Speaks! launch) 1999; flyer announcing the Sethos edition of Azoetia, (produced for Zos Speaks! launch), 1999; Study for a Portrait of Frank Letchford flyer, 2002; notice to subscribers, 2002; Earth Inferno film handout (on transparent paper) 2003; Want to Know More? subscription form, 2003; Images and Oracles flyer, 2003; Remembering Aleister Crowley flyer, 2004; portrait of Crowley issued as insert for Liber Al centenary edition of RAC, 2004; Borough Satyr flyer, colour, 2005 (26 items)

£85.00 [Item 27] SOLD

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Hidden Lore, Hermetic Glyphs
Production and Launch Images
Borough Satyr: The Life and Art of Austin Osman Spare
Launch Images
Images and Oracles of Austin Osman Spare
Study for a Portrait of Frank Letchford
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Austin Osman Spare
Articles
Austin O. Spare
Austin Osman Spare: A Note on His Work
Symbology in Aesthetics in Relation to the Art of Austin O. Spare
Pictures of the Occult by a Psychical Artist
Sex in Art
Poor Painter with Cats
Magicians in London: A Recollection
Obituary
Austin Osman Spare 1886-1956
Spare Parts
Introduction to The Book of Pleasure
Exploring Spare's Magic
The Bookplate Designs of Austin Osman Spare
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'Memories of a sorcerer': notes on Gilles Deleuze-Felix Guattari, Austin Osman Spare
and Anomalous Sorceries
The Living Word of Zos
Late Nineteenth-Century Automatism and Proto-Cybernetic Communication: the case of

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Austin Spare: A Bibliography
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A Book of Satyrs
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The Focus of Life
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Barry Hale: Building a bridge between the metaphysical and the postmodern traditions
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NOKO
Aesthetics of Splendour: Artist Profile - Barry William Hale
The Conjuraton of Beelzebub
Kenneth & Steffi Grant
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Kenneth Grant: Marriage between the West and the East
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Michael P. Bertiaux
Articles
An Encounter with Chicago's Black Magic Theosophic Neo-Pythagorian Gnostic Master
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Arts and the Occult: An Interview with Michael Bertiaux
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About this capture
Fulgur Limited Publishers

Catalogue Three – July 2008

The material offered below is from a private collection in London. If you are interested in any of these works, please contact us via the website form here. We will then forward your enquiry to the vendor.

[Item 1]

[Faces and Foilage]
Pencil on paper
Signed with initials, and numbered 4.
c.late 1920s.
405mm x 295mm approx.

Provenance: used as an illustration in *Convolvulus* and other poems by Kenneth Grant, Starfire Publishing Ltd., London, 2005 (pages 84 and 85).

Notes: This is a very fine art nouveau piece, with crisp and flowing line.

£2,500 SOLD

[Item 2]

Unseen Associate
Pencil, pastel and charcoal on board
Signed with initials
c.1947
530mm x 400mm
Original frame and backboard. Artist's label on backboard.

Exhibited: London, Archer Gallery, 1947, No. 143.

Provenance: Phillips, London, November 1999.

Notes: The portrait in the top left of this fine, brightly-coloured pastel appears to be Cary Grant and might be a reference to his film 'The Bishop's Wife' in which he plays an angel come to earth to help a clergyman. The woman's head appears to be a portrait of one of his co-stars, Rosalind Russell, perhaps.

£3,500

[Item 3]

[Richard Church]

Charcoal, chalk and pastel on card

Signed with initials AOS

1938

250mm x 180mm approx.

Unframed.

Notes: This is a beautiful portrait with some fine line and subtle colouring and some interesting planes on the face. Spare included a portrait of the novelist Richard Church (probably transcribed from a photograph) in one of his 1950s exhibitions (published in *From the Inferno to Zos*, Volume III, page 236) and there is a strong resemblance between that image and the one offered here, leading to speculation this may also be a portrait of Richard Church.

£1,800

[Item 4]

[Life Study]

Pencil, pastel and chalk on paper

Signed with initials and dated 'AOS '50'

440mm x 555mm

Exhibited: London, Clerkenwell, 1999 (reproduced in catalogue as 'Beefcake').

Provenance: London, Christies, September 1998.

Notes: This was amongst several lots of unframed material which came up for auction, and was in poor condition. It was restored by a paper conservator, but parts of the picture are missing.

The picture was in Spare's 1952 exhibition at the Mansion House tavern, South London. One of the many photographs taken of the exhibition, showing this picture framed and hung (over the doorway, see above) was published on page 220 of a memoir of Spare by his friend Frank Letchford, *Michaelangelo in a Teacup*, published as Volume III of *From the Inferno to Zos*, First Impressions, 1995.

£1,250 SOLD

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About this capture
Fulgur Limited Publishers

Catalogue Four – August 2008
ITEM 1

Ego-Ominous

Pastels and pencil on wooden panel

Signed in pencil, lower right 'AOS 1947'

Original frame, with paper label on reverse, titled, numbered and signed by the artist.
515mm x 360mm approx.

Exhibited: Archer Gallery, 1947, no.53

This fabulous magickal portrait from the late 40s exudes an ominous power. When caught askance, the face seems to slide around the frame and pulse with strange energy. The animal atavisms materialising beside the subject are crowned with a fluid automatic drawing and mask-portrait.

The frame is completely original and was chosen by Spare, with the typical label in brown paper on the reverse, titled and numbered in his hand. Even the glass is original. They don't come much more authentic than this: perfect 40s South London magickal nostalgia.

£3400.00 SOLD

ITEM 2

[Portrait of a man]

Pastel on paper

Signed in pastel, lower left 'AOS PIXIT 35'

Original frame

420mm x 330mm approx.

This superb portrait from the mid 1930s was probably exhibited in Spare's 1936 show. The frame is the original chosen by Spare; stained wood with a gilt mount inset. An identical frame was used by Spare on a self portrait from the same period, reproduced

on page 53 in Borough Satyr. Portraits of this quality from this period are rare and this example is exceptionally fresh and unfaded.

£1800.00 SOLD (See Catalogue Six)

ITEM 3

tiresome-attitude.jpg

Tiresome attitude of a constant virgin
Pencil on paper, titled in Spare's hand on lower edge with red ink
Signed in pencil, lower left 'AOS 53'
160mm x 220mm approx.

Nostalgia seldom comes more poignant than the memory of unrequited lust! Here Spare limns repressed sexual tension and the societal convention that stands upon it.

Very, very slightly creased on lower right corner

This item is re-offered from our March list due to a defaulting overseas purchaser, be quick!

£580.00 SOLD

ITEM 4

untitled-1953.jpg

Untitled [Still-life]
Pencil on green paper
Signed lower right 'AOS 53'
270mm x 140mm approx.

This item is re-offered from our March list due to a defaulting overseas purchaser.

£150.00 SOLD

ITEM 5

Purgatory
Pen and pastel on brown paper
Titled lower left in ink by the artist 'Purgatory'
270mm x 125mm approx.
Undated [c.1953]

The theme of this work is one of the most important components to Spare's sorcery. Traditionally 'purgatory' is the place that exists between earth and heaven, where souls wait for purification or punishment between worlds. It was a metaphor Spare explored throughout his life for purgatory and limbo represent 'inbetweeness', the application of the neither-neither principle that underpinned his ontology. Here we can see the strange columns and fluid figures that echo of Earth Inferno nearly 50 years earlier.

£420.00 SOLD

ITEM 6

Still Life for Students[Page from sketchbook]
Pencil and pastel on green paper
Signed lower centre 'AOS 53'
370mm x 270mm approx.

This large sketchbook page gives us a fascinating glimpse into Spare's art school classes during the early 50s. There are three sketches, one finished in pastel, the other two fluid roughs, with notes for the lucky student. Ephemera regarding his teaching practices is rare.

£560.00 SOLD

ITEM 7

On the Oxford Circuit, by the Hon. Mr. Justice Darling
First edition, illustrated additional title page and 3 full page plates by Austin Osman Spare, each with original tissue guard loosely inserted, decorated initials, original quarter vellum gilt, browned, spine soiled as usual, uncut and unopened, green silk page marker, inscribed on paste-down end-paper 'Cecil A. Reynolds, 21st June 1909', 8vo, Smith, Elder & Co., 1909

This book was a key commission for Spare in his early career. On page 29 there is a drawing of gothic arches, incised with the legend 'Vestigia nulla retrorsum' – the same legend Spare mysteriously cited in his dedication in The Focus of Life twelve years later.

£135.00

ITEM 8

The Golden Hind, edited by Austin Osman Spare and Clifford Bax
Vol.1 No.1 and Vol.1 No.3, first edition, 10 illustrations by Austin Osman Spare,
including two double-page lithographs (The New Eden) printed in brown and olive green
respectively, original printed wrappers, large folio, October 1922 and April 1923

These sumptuous folios contain some of Spare's finest work of the period. A pound coin
in the image above gives some idea of the scale of this ambitious project.

£275.00 the pair SOLD

ITEM 9

[Portrait of a woman]
Pastel on paper,
Elaborately signed lower centre 'Austin Osman Spare 54'
Original frame, with the remains of two original labels on the reverse.
290mm x 240mm approx.

This early 50s portrait presents a mystery. On the reverse there is a label titled 'Study
for the Garden of Satyros' and a number in Spare's hand '118.' A work of this title was
exhibited in the Mansion House show, 1952 (no.8) and The White Bear, 1953 (no.118),
but Spare signed and dated this piece 1954. Either the original work was reframed, or
Spare signed the piece elaborately for his 1954 home show. The signature is very bold
and the images here do not convey the colour and depth of this piece adequately.

£760.00 SOLD

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Fulgur Limited Publishers

Catalogue Five – October 2008

Welcome to our latest offering of Zosiana. As before, all enquiries should be directed via our website form, clearly stating the item number in the subject field. Items are sold on a first come, first served basis. Purchases will be packed and dispatched by a secure method with basic insurance up to £250.00 Additional insurance cover is optional and should be requested. Buyers from outside Europe, and those successful in securing multiple items can request a tailored shipping quote. For buyers looking to secure items beyond their immediate pocket, we are happy to offer extended terms for purchase.

ITEM 1

And the Moon fleshed...

Watercolour and pencil on paper

Signed in pencil, lower left 'AOS' [1952]

Original frame, with paper label on reverse, titled, numbered and signed by the artist.
460mm h. x 470mm w. approx.

Exhibited: Mansion House Tavern, 1952, no.6; Archer Gallery, 1955, no.108

RARE. It is not often you have opportunity to buy an original Spare that Kenneth Grant once lusted after, but here it is! A powerful rendering of lunar energy, this fine magickal watercolour, known informally as 'Astarte', is mentioned by Grant in Zos Speaks!

"Friday 20th June, 1952. Saw Zos, would have liked the painting of a heavenly bummed cunt sitting between two trees 'neath a sickle moon!! [Note: Astarte was the title of this picture, which Zos still had by him in 1954.]" Zos Speaks! p.82

Spare himself thought this picture an ideal acquisition for Gerald Gardner for his fledgling Museum of Witchcraft: "He should have bought for his museum my drawing of Astarte... quite on his lines – la Tradition etc." Zos Speaks! p.97

As mesmeric and replete as a harvest moon Spare's glimmering goddess draws you in, but be warned, those trees are full of her elementals!

Originally part of Spare's estate at his death in 1956, it was acquired by Dennis Bardens and later sold around 1964 to Alan Pulleyn-Holden (founder of the Zeus Press) where it remained until the mid-90s.

The frame is completely original and was chosen by Spare, with the typical label in brown paper on the reverse, titled and numbered in his hand. The glass is also original. The drawing is reproduced in Zos Speaks! colour plate 13.

Completely authentic and original this is a rare opportunity to purchase a drawing cited by both Grant and Spare as a powerful representation of Astarte and the energy that informs her.

A full condition report can be given on request.

£4300.00 SOLD

ITEM 2

'The Lawyer' Composite Portrait
Pencil on paper
Titled and signed in pencil 'Osman Spare 1928'
270mm h. x 200mm w. approx.

This fine and subtle pencil portrait holds the key to a legal mystery that surrounds Spare at this important time in his life. We also believe it to be a rare 'straight' portrait application of his Neither-Neither principle. Were two opposing principles, the lawyers representing prosecution and defense, combined to give a metamorphic truth? What did the writing below reveal before Spare partially erased it?

This portrait was given by Spare to the bookseller Derek Rogers in the early 1930s with many other fine works, reflecting a strong friendship between the two men. It remained in Derek Roger's collection until his widow prompted a dispersal in the late 1980s.

£890.00 SOLD

ITEM 3

Untitled
Pencil on paper with wash tint,
Signed in pencil, lower centre 'AOS' [c.1932]
400mm h. x 260mm w. approx.

This fabulous pencil drawing probably dates from the early 1930s when Spare held a number of 'home' shows for which no catalogue seems to have survived. It has some sun damage due to the delicate wash partly fading at some point in the past, but it a strange power still oozes from the lines.

This drawing was once part of the COIL collection and is now located in the United States, from where it will be dispatched direct to the purchaser.

£1400.00 SOLD

The following group of drawings are from an original Zos sketchbook dating from 1954. They are fresh and fast; typical then of Spare's enormous energy in focussing the current that informs his work. A few seem to be studies for larger pastel works of the period and others here represent ideas that will now forever remain in potential, barely

made flesh. Individual condition reports are available on request. Be quick, they are priced to sell!

ITEM 4

Untitled
Pencil on paper
Unsigned, [c.1954]
120mm h. x 160mm w. approx.

£290.00

ITEM 5

Untitled
Pencil on paper
Unsigned, [c.1954]
260mm h. x 170mm w. approx.

Is this a study for a larger pastel? It seems so, but the composition is unfamiliar to us. Again that fluid line breathes life into the slightest portrait.

£390.00

ITEM 6

Protect Us from Evil
Pencil on paper
Signed in pencil, lower left 'AOS' [c.1954]
290mm h. x 210mm w. approx.

VERY RARE. We have seen very few sketches by Spare where he demonstrates the process of sigilisation, yet here is one where he develops sigils for the protection of 'S and K' who are without doubt, Steffi and Kenneth Grant. This is possibly working material for a stele, or similar sigillised study. There are actually four seperate drawings intermingling here.

£870.00 SOLD

ITEM 7

Untitled
Pencil on paper
Unsigned, [c.1954]
120mm h. x 210mm w. approx.

£290.00

ITEM 8

Untitled
Pencil on paper
Unsigned, [c.1954]
290mm h. x 210mm w. approx.

Is this the landlord's daughter? Spare loved the round curves of the fuller figure and his hand draws out great beauty from the most humble model. Not sure who that bloke is looking onwards, but the shock of hair looks a little familiar.

£390.00 SOLD

ITEM 9

Untitled
Pencil on paper
Unsigned, [c.1954]
290mm h. x 210mm w. approx.

£290.00 SOLD

ITEM 10

Untitled
Pencil on paper
Signed lower left, 'AOS' [c.1954]
290mm h. x 210mm w. approx.

£520.00 SOLD

ITEM 11

Untitled
Pencil and coloured pencil on paper
Unsigned, [c.1954]
210mm h. x 230mm w. approx.

£470.00 SOLD

ITEM 12

Untitled
Pencil on paper
Signed lower left 'AOS' [c.1954]
290mm h. x 210mm w. approx.

£460.00 SOLD

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Fulgur Limited Publishers

Catalogue Six – February 2009

Welcome to our sixth catalogue, issued in the deep of winter. If you have any queries regarding the material offered in this list enquiries should be directed via our website form, clearly stating the item number in the subject field. For buyers living in London, items 1, 2 and 4 are available for viewing on request.

Items are sold on a first come, first served basis. Postage and packing is a flat rate of £10 for European buyers of unframed items, but framed items will need us to calculate a tailored quotation. Items will be packed and dispatched by a secure method with basic insurance up to £250.00 Additional insurance cover is optional and should be requested. Buyers from outside Europe, and those successful in securing multiple items can request a tailored shipping quote.

ITEM 1

Untitled
Pencil on paper
Signed in pencil, lower left 'AOS' and dated lower right 1910
In the upper left corner there is an inscription 'p.7'.
Framed
h.540mm x w.375mm approx.

Provenance: Dr. Thomas Lumsden Collection

EXCEPTIONALLY RARE. This drawing is one of very few that are extant from 1910. It was executed when Spare was developing The Book of Pleasure and may well be one of the studies on which he was working for publication, but never finished. In the upper left hand corner there is an inscription 'P.7', possibly referring to Spare's intended placement in the pagination. Only two drawings from The Book of Pleasure are known to have survived, one is in the collection of Jimmy Page and another (which was subsequently reworked by Spare) is in a private collection in London.

There are some subtle and luminous self-portraits in the lower quarter of the image, deftly executed with just a few strokes of the pencil. They capture the strange, assured, quality that possessed Spare at the time he was courting his future wife and developing the thesis that would become his masterpiece. This work was acquired directly from the artist by one of his most loyal patrons, Dr. Thomas Lumsden, who is also credited in The Book of Pleasure as the owner of the drawing reproduced on p.46. It remained in the Lumsden estate until 2001, when a small collection of drawings was sold at Christie's in London.

An exceptionally rare opportunity to acquire a drawing from The Book of Pleasure period which includes multiple self-portraits and was possibly intended for publication.

£SOLD

ITEM 2

[De Profundis]
Watercolour and pencil on paper
Signed lower right 31 Austin Spare
Framed

h.450mm x w.260mm approx.

Provenance: COIL Collection, inscribed on the reverse 'John Balance, from the collection of' and titled in John's hand 'De Profundis'.

Until quite recently, works from the early 1930s were relatively uncommon. In some senses Spare was between worlds: emerging from his dark days in Becket House to find new fame as the incumbent artist of the Walworth Road from 1936 onwards. He held several shows during this period, but few catalogues have survived.

This piece is typical of this period, but also reveals Spare's earlier background in stained glass design. Fine pencil lines are filled with subtle colour and the themes usually involve profound figures in haunting landscapes. There is some fading as is usual with delicate watercolours.

Once a part of the COIL collection, this piece has the title 'De Profundis' inscribed by John Balance on the reverse. This was a title used by Spare in his 1929 show at the Lefevre Gallery (no.11), but further details of John's attribution have been lost. However, Spare was known to re-sign unsold works for later shows, so it is possible this piece was first exhibited in 1929.

£1600.00

ITEM 3

[Portrait of a man]

Pastel on paper

Signed in pastel, lower left 'AOS PIXIT 35'

Original frame

420mm x 330mm approx.

This superb portrait from the mid 1930s was probably exhibited in Spare's 1936 show. The frame is the original chosen by Spare; stained wood with a gilt mount inset. An identical frame was used by Spare on a self portrait from the same period, reproduced on page 53 in Borough Satyr. Portraits of this quality from this period are rare and this example is exceptionally fresh and unfaded.

£SOLD

ITEM 4

Untitled
Pencil on paper
Unsigned, but inscribed 'No.1' in the artist's hand, upper right.
[c.1950]
h.175mm x w.150mm approx.

This pencil drawing from the early 1950s looks to be one of a group that Spare developed for illustration. At the time he was working for Michael Hall, publisher of The London Mystery Magazine, illustrating several features between 1949 and 1951. He was also working with his friend Vera Wainwright, designing and illustrating a book of her poems.

The upper edge has an old strip of adhesive tape affixed, but as can be seen, this could easily be matted out by a good framer.

£SOLD

ITEM 5

Untitled [Nudes and Sigils]
Pencil and crayon on paper
Unsigned [c.1954]
h.290mm x w.200mm approx.

What could be better? The master at work! A sketchbook page replete with buxom women, sigillic formula and in the upper right hand corner there is a pencil rough for the famous 'Isis Smiles' (now in the collection of Jimmy Page). It's amazing what life he can breathe into the most fleeting of lines. Pure Zos!

£SOLD

ITEM 6

Untitled [Nudes]
Pencil and crayon on paper
Signed lower right AOS [c.1954]
h.290mm x w.200mm approx.

It may have been the visit to Steffi's art class, or maybe that barmaid at The White Bear,

but Spare certainly found his mojo again in the early 50s. Here we have a sketchbook page with more nudes, or 'odalesques' as he would fondly name them, supine at the whim of the master's fluid pencil.

£SOLD

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Fulgur Limited Publishers

Issue One – Autumn Equinox 2009
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Treadwells and Fulgur are delighted to announce the first issue of our new esoteric journal ABRAXAS is now in press. In keeping with our intent, writers and artists have kindly submitted material from across the globe: Australia, the United States, Mexico, Italy and the United Kingdom are keenly represented.

Nearly all the material is published for the first time. Here may be found inspiring essays from luminaries within the esoteric community, many of them written especially for the journal. Artists too are well represented, both established masters and emerging talents: a feast for the eyes and soul. Our poets include Allyson Shaw, Zachary Cox and, from beyond the veil, Aleister Crowley, whose evocative verse 'Babalon' finally finds itself in print more than sixty years after it was written.

Produced in a large quarto format, with 128 pages printed on high quality paper and richly illustrated in colour and monochrome, we hope Abraxas will offer you a strange mirror through which may be glimpsed the zeitgeist of the global occult community today.

Literary contributions for this inaugural issue include:

The Green Intercessor
Tutelary Spirits and the Transmission of Plant-Magic
Daniel A. Schulke

Caveat Anonyter!
A Study of Flying Ointments and their Plants
Sarah Penicka-Smith

Sorceries of the Threshold
Transgression into the Between States
Anon

The Uncertainty of Illumination
Gnosis and Epistemology in Traditional Craft
Stuart Inman

Lucifer by Starlight
An Interview with Francesco Parisi

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Phil Hine

Transmutations of Good and Evil
Alchemy, Witchcraft and the Graal in the Work of Arthur Machen
Edward Gauntlett

Skip Witches, Hop Toads
Stephen Grasso

A Dream of Witchcraft Turned to Nightmare
The Five Witches of Albrecht Durer
John Callow

On Sappho
James Butler

Ordering
We are now accepting pre-orders, both for the deluxe issue and for the standard. The publication date is officially September 22nd, but due to the Esoteric Book Conference in Seattle, orders will be dispatched by mid-October. We might even have a launch party at Treadwells around Samhain.

Issue One
Garden-of-Proserpine

Deluxe Issue
171 numbered copies with an ORIGINAL hand-printed wood-engraving by Francesco Parisi.
290mm x 232mm, 128 pages, hardcover, bound by hand in full grey cloth, endpapers, title stamped on spine, letter-press Manifesto.

£70.00 (+p&p for non-UK orders)

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Francesco Parisi is one of Italy's most respected and critically acclaimed wood-engravers. His symbolist work has been secured by some of the worlds most prestigious institutions, such as the British Museum Department of Prints and Drawings, as well as musicians such as COIL. In offering us a hand-printed edition of 'The Garden of Proserpine' Francesco is therefore making a very generous gift in support of our inaugural issue. The original woodblock is reproduced opposite, before the delicate work of cutting the image is undertaken.

[Standard Issue Cover](#)

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290mm x 232mm, 128 pages, softcover

We might not be hand-numbering these, but then, we won't be reprinting them either. There are less than you think, and included in every copy is a letter-press printed Manifesto.

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Originally established to promote the work of the artist and psychic Austin Osman Spare, Fulgur has grown to represent some of the most respected authors in the genre today, including Kenneth & Steffi Grant, Rev. Michael P. Bertiaux and the late Andrew D. Chumbley. With many new titles ahead we hope to continue our endeavours with your steadfast support.

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~ Anathema of Zos ~
The Sermon to the Hypocrites
An Automatic Writing By Austin Osman Spare
Hostile to self-torment, the vain excuses called devotion, Zos satisfied the habit by speaking loudly unto his Self. And at one time, returning to familiar consciousness, he was vexed to notice interested hearers-a rabble of involuntary mendicants, pariahs, whoremongers, adulterers, distended bellies, and the prevalent sick-grotesques that obtain in civilisations. His irritation was much, yet still they pestered him, saying: Master, we would learn of these things! Teach us Religion!

And seeing, with chagrin, the hopeful multitude of Believers, he went down into the Valley of Stys, prejudiced against them as Followers. And when he was ennuye, he opened his mouth in derision, saying:-
O, ye whose future is in other hands! This familiarity is permitted not of thy-but of my impotence. Know me as Zos the Goatherd, saviour of myself and of those things I have not yet regretted. Unbidden ye listen'd to my soliloquy. Endure then my Anathema.

Foul feeders! Slipped, are ye, on your own excrement? Parasites! Having made the world lousy, imagine ye are of significance to Heaven?

Desiring to learn-think ye to escape hurt in the rape of your ignorance? For of what I put in, far more than innocence shall come out! Labouring not the harvest of my weakness, shall I your moral-fed desires satisfy?

I, who enjoy my body with unweary tread, would rather pack with wolves than enter your pest-houses.

Sensation . . Nutrition . . . Mastication . . . Procreation . . ! This is your blind-worm

cycle. Ye have made a curiously bloody world for love in desire. Shall nothing change except through your accusing diet?

In that ye are cannibals, what meat should I offer? Having eaten of your dead selves savoured with every filth, ye now raven to glutton of my mind's motion?

In your conflict ye have obtained . . . ? Ye who believe your procreation is ultimate are the sweepings of creation manifest, returning again to early simplicity to hunger, to become, and realise-ye are not yet. Ye have muddled time and ego. Think ye to curb the semen sentimentally? Ye deny sexuality with tinsel ethics, live by slaughter, pray to greater idiots-that all things may be possible to ye who are impossible.

For ye desire saviours useless to pleasure.

Verily, far easier for madmen to enter Heaven than moral Lepers. Of what difference is Life or Death? Of what difference is dream or reality? Know ye nothing further than you own stench? Know ye what ye think ye know for certain? Fain would I be silent. Yet too tolerant is this Sun that cometh up to behold me, and my weakness comes of my dissatisfaction of you solicit . . . but be ye damned before obtaining fresh excuses of me!

Cursed are the resurrectionists! Is there only body and soul?

Is there nothing beyond entity? No purchase beyond sense and desire of God than this blasting and devouring swarm ye are?

Oh, ye favoured of your own excuses, guffaw between bites! Heaven is indifferent to your salvation or catastrophe. Your curveless crookedness maketh ye fallow for a queer fatality! What! I to aid your self-deception, ameliorate your decaying bodies, preserve your lamentable apotheosis of self?

The sword-thrust not salve-I bring!

Am I your swineherd, though I shepherd unto goats? My pleasure does not obtain among vermin with vain ideas-with hopes and fears of absurd significance. Not yet am I overweary of myself. Not ye shall I palliate abomination, for in ye I behold your parents and the stigmata of foul feeding.

In this ribald intoxication of hypocrisy, this monument of swindlers' littlenesses, where is the mystic symposium, the hierarchy of necromancers that was?

Honest was Sodom! your theology is a slime-pit of gibberish become ethics. In your world, where ignorance and deceit constitute felicity, everything ends miserably-besmirched with fratricidal blood.

Seekers of salvation? Salvation of your sick digestion; crippled beliefs: Convalescent

desires. Your borrowed precepts and prayers-a stench unto all good nostrils!

Unworthy of a soul-your metamorphosis is laborious of morbid rebirth to give habitation to the shabby sentiments, the ugly familiarities, the calligraphic pandemonium-a world of abundance acquired of greed. Thus are ye outcasts! Ye habitate dung-heaps; your glorious palaces are hospitals set amid cemeteries. Ye breathe gay-heartedly within this cess-pit? Ye obtain of half-desires, bent persuasions, of threats, of promises made hideous by vituperative righteousness! Can you realise of Heaven when it exists without?

Believing without associating ye are spurious and know not the way of virtue. There is no virtue in truth, nor truth in righteousness. Law becomes of desire's necessity. Corruption is the teacher, for they who speak have only spent words to give.

Believe or blaspheme! Do ye not speak from between your thighs?

To believe or unbelieve is the question. Verily, if you believe of the least-ye needs must thrive all things. Ye are of all things, of all knowledge, and, belike, will your stupidity to further self-misery!

Your wish? Your heaven? I say your desire is women. Your potential desire a brothel.

Ah, ye who fear suffering, who among ye has courage to assault the cloudy enemies of creeds, of the stomach's pious hopes?

I blaspheme your commandments, to provoke and enjoy your bark, your teeth grinding!

Know ye what ye want? What ye ask? Know ye virtue from maniacal muttering? Sin from folly? Desiring a teacher, who among ye are worthy to learn?

Brutally shall I teach the gospel of soul-suicide, of contraception, not preservation and procreation.

Fools! Ye have made vital the belief the Ego is eternal,, fulfilling a purpose not lost to you.

All things become of desire; the legs to the fish; the wings to the reptile. Thus was your soul begotten.

Hear, O vermin!

Man has willed Man!

Your desires shall become flesh, your dreams reality and no fear shall alter it one whit.

Hence do I travel ye into the incarnating abortions-the aberrations, the horrors without

sex, for ye are worthless to offer Heaven new sexualities.

Once in this world I enjoyed laughter-when I remembered the value I gave the contemptible; the significance of my selfish fears; the absurd vanity of my hopes; the sorry righteousness called I.

And you?

Certainly not befitting are tears of blood, nor laughter of gods.

Ye do not even look like MEN but the strange spawn of some forgotten ridicule.

Lost among the illusions begat of duality-are these the differentiations ye make for future entity to ride your bestial self? Millions of times have ye had re-birth and many more times will ye again suffer existence.

Ye are of things distressed, living down the truths ye made. Loosing only from my overflow, perchance I teach ye to learn of yourselves? In my becoming shall the hungry satisfy of my good and evil? I strive me neither, and confide subsequent to the event.

Know my purpose: To be a stranger unto myself, the enemy of truth.

Uncertain of what ye believe, belike ye half-desire? But believe ye this, serving your dialectics:-

Subscribing only to self-love, the outcroppings of my hatred now speak. Further, to ventilate my own health, I scoff at your puerile dignitaries' absurd moral clothes and bovine faith in a fortuitous and gluttonous future!

Dogs, devouring your own vomit! Cursed are ye all! Throwbacks, adulterers, sycophants, corpse devourers, pilferers and medicine swallowers! Think ye Heaven is an infirmary?

Ye know not pleasure. In your sleep lusts, feeble violence and sickly morale, ye are more contemptible than the beasts ye feed for food.

I detest your Mammon. Disease partakes of your wealth. Having acquired, ye know not how to spend.

Ye are good murderers only.

Empty of cosmos are they who hunger after righteousness. Already are the merciful spent. Extinct are the pure in heart. Governed are the meek and of Heaven earn similar disgust. Your society is a veneered barbarity. Ye are precocious primitives. Where is your success other than through hatred?

There is no good understanding in your world-this bloody transition by procreation and

butchery.

Of necessity ye hate, and love your neighbor by devouring.

The prophets are nauseating and should be persecuted. Objects of ridicule, their deeds cannot live through their tenets. Actions are the criterion, then how can ye speak other than lies?

Love is cursed. Your desire is your God and execration. Ye shall be judged by your appetite.

Around me I see your configuration-again a swine from the herd. A repulsive object of charity! The curse is pronounced; for ye are slime and sweat-born, homicidally reared. And again shall your fathers call to the help of women. Ye vainly labour at a rotten Kingdom of Good and Evil. I say that Heaven is catholic-and none shall enter with susceptibility of either.

Cursed are ye who shall be persecuted for my sake. For I say I am Convention entire, excessively evil, perverted and nowhere good-for ye.

Whosoever would be with me is neither much of me nor of himself enough.

Zos tired, but loathing his hearers too much, he again reviled them saying:-
Worm-ridden jackals! Still would ye feast on my vomit? Whosoever follows me becomes his own enemy; for in that day my exigency shall be his ruin.

Go labour! Fulfil the disgust of becoming yourself, of discovering your beliefs, and thus acquire virtue. Let your good be accidental; thus escape gratitude and its sorry vainglory, for the wrath of Heaven is heavy on easy self-indulgence.

In your desire to create a world, do unto others as you would-when sufficiently courageous.

To cast aside, not save, I come. Inexorably towards myself; to smash the law, to make havoc of the charlatans, the quacks, the swankers and brawling salvationists with their word-tawdry phantasmagoria; to disillusion and awaken every fear of your natural, rapacious selves.

Living the most contemptible and generating everything beastly, are ye so vain of your excuse to expect other than the worst of your imagining?

Honesty is unvoiced! And I warn you to make holocaust of your saints, your excuses: these flatulent bellowings of your ignorance. Only then could I assure your lurking desire-easy remission of your bowdlerised sins.
Criminals of folly? Ye but sin against self.

There is no sin for those of Heaven's delight. I would ye resist not nor exploit your evil: such is of fear, and somnambulism is born of hypocrisy.

In pleasure Heaven shall break every law before this Earth shall pass away. Thus if I possessed, my goodness towards ye would be volcanic.

He who is lawless is free. Necessity and time are conventional phenomena.

Without hypocrisy or fear ye could do as ye wish. Whosoever, therefore, shall break the precept or live its transgression shall have relativity of Heaven. For unless your righteousness exist not, ye shall not pleasure freely and creatively. In so much as ye sin against doctrine, so shall your imagination be required in becoming.

It has been said without wit: "Thou shalt not kill." Among beasts man lives supremely-on his own kind. Teeth and claws are no longer sufficient accessory to appetite. Is this world's worst reality more vicious than human behaviour?

I suggest to your inbred love of moral gesture to unravel the actual from the dream.

Rejoice ye! The law-makers shall have the ugly destiny of becoming object. Whatsoever is ordained is superseded-to make equilibrium of this consciousness rapport with hypocrisy.

Could ye be arbitrary? Belief foreshadows its inversion. Overrun with forgotten desires and struggling truths, ye are their victim in the dying and begetting law.

The way of Heaven is a purpose-anterior to and not induced by thought. Desire, other than by the act, shall in no wise obtain: Therefore believe symbolically or with caution.

Between men and women having that desire there is no adultery. Spend the large lust and when ye are satiated ye shall pass on to something fresh. In this polite day it has become cleaner to fornicate by the wish than to enact.

Offend not your body no be so stupid as to let your body offend ye. How shall it serve ye to reproach your duality? Let your oath be in earnest; though better to communicate by the living act than by the word.

This God-this cockatrice-is a projection of your imbecile apprehensions, your bald grossness and madhouse vanities. Your love is born of fear; but far better to hate than further deception.

I would make your way difficult. Give and take of all men indiscriminately.

I know your love and hate. Inquire of red diet. Within your stomach is civil war.

Only in Self-love is procreative will.

What now! Shall I attempt wisdom by words? Alphabetic truths with legerdemain grammar? There is no spoken truth that is not past-more wisely forgotten.

Shall I scrawl slippery paradox with mad calligraphy? Words, mere words! I exist in a wordless world, without yesterday nor to-morrow- beyond becoming.

All conceivableness procures of time and space. Hence I spit on your tatterdemalion ethics, mouldering proverbs, priestly inarticulations and delirious pulpit jargon. This alone I give ye as safe commandments in your pestilent schisms.

Better is it to go without than to borrow. Finer far to take than beg. From Puberty till Death realise "Self" in all. There is no greater virtue than good nourishment. Feed from the udder, and if the milk be Sour, feed on . . . Human nature is the worst possible!

Once I lived among ye. From self-decency now I habitate the waste places, a willing outcast; associate of goats, cleaner far, more honest than men.

Within this heterogenousness of difference, reality is hard to realise; evacuation is difficult.

These spiritualists are living sepulchres. What has decayed should perish decently.

Cursed are they who supplicate. Gods are with ye yet. Therefore let ye who pray acquire this manner:-

O Self my God, foreign is thy name except in blasphemy, for I am thy iconoclast. I cast thy bread upon the waters, for I myself am meat enough. Hidden in the labyrinth of the Alphabet is my sacred name, the Sigil of all things unknown. On Earth my kingdom is Eternity of Desire. My wish incarnates in the belief and becomes flesh, for, I am the Lijving Truth. Heaven is ecstasy; my consciousness changing and acquiring association. May I have courage to take from my own superabundance. Let me forget righteousness. Free me of mrals. Lead me into temptation of myself, for I am a tottering kingdom of good and evil.

May worth be acquired through those things I have pleased.

May my trespass be worthy.

Give me the death of my soul. Intoxicate me with self-love. Teach me to sustain its freedom; for I am sufficiently Hell. Let me sin against the small beliefs.-Amen.

Concluding his conjunction, Zos said:-

Again, O sleep-walkers, beggars and sufferers, born of the stomach; unlucky men to whom happiness is necessary!

Ye are insufficient to live alone, not yet mature enough to sin against the law and still

desire women.

Other than damnation I know no magic to satisfy your wishes; for ye believe one thing, desire another, speak unlike, act differently and obtain the living value.

Assuredly inclination towards new faculties springs from this bastardy!

Social only to the truths convenient to your courage, yet again beasts shall be planted.

Shall I speak of that unique intensity without form? Know ye the ecstasy within? The pleasure between ego and self?

At that time of ecstasy there is no thought of others; there is No Thought. Thither I go and none may lead.

Sans women-your love is anathema!

For me, there is no way but my way. Therefore, go ye your way-none shall lead ye to walk towards yourselves. Let your pleasures be as sunsets, honest . . bloody . . . grotesque!

Was the original purpose the thorough enjoyment of multitudinous self, for ecstasy? These infinite ramifications of consciousness in entity, associating by mouth, sex, and sense!

Has the besetting of sex become utter wretchedness-repetition made necessary of your scotomy?

O bloody-mouthed! Shall I again entertain ye with a little understanding? An introspection of cannibalism in the shambles of diet-the variating murder against the ancestral? Is there no food beyond corpse?

Your murder and hypocrisy must pass before ye are uplifted to a world where slaughter is unknown.

Thus, with a clean mouth, I say unto ye, I live by bread alone. Sleep is competent prayer. All morality is beastly.

Alas, there has been a great failure. Man is dead. Only women remain.

With tonque in cheek I would say: "Follow me! That ye realise what is hidden in all suffering. I would make your self-mortification voluntary, your wincing courageous."

Still will ye be with me? Salutation to all suicides!

With a yawn Zos wearied and fell asleep.

In time the stench awoke him-for he had slept amidst the troughs- and he observed that the crowd were no longer with him-that only swine remained. And he guffawed and spake thus: "Not yet have I lost relationship and am thereby nearly asphyxiated! Caught up am I in the toils of sentiment, the moral hallucinations within the ebb and flow of hopes and fears?

Shall age alone transmute desire? Not yet have I disentangled illusion from reality: for I know not men from swine, dreams from reality; or whether I did speak only unto myself. Neither know I to whom my anathema would be the more impressionable

My insensible soliloquy s eaten as revelation! What I spake with hard strived conceit to increase enterprise brings forth only swinish snorts. Water is not alone in finding its level.

I have not me tragedy, no, not in this life! Yet, whether I have spewed their doctrines upon the tables of the Law or into the troughs, at least I have not cast away the flesh of dreams.

And turning towards his light, Zos said: This my will, O Thou Glorious Sun. I am weary of my snakes descending-making slush.

Farewell antithesis. I have suffered. All is paid.

Let me go forth to recreate my sleep.

Here Ends this Book

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Aphorism I

"The effort of remembering in the Valley of Fear."

KIA OF THE EFFIGIES SPEAKS OF ZOS IN SOLILOQUY:

I bring a sword that contains its own medicine: The sour milk that cureth the body. Prepare to meet God, the omnifarious believing, -Thyself the living truth. Die not to spare, but that the world may perish. Nature is more atrocious. Learning all things from Thee in the most sinister way for representation: from thy thought to become thereafter. Having suffered pleasure and pain, gladly dost thou deny the things of existence for freedom of desire-from this sorry mess of inequality-once so desired. And is fear of desire. The addition of the 'I' of a greater illusion. Desire is the conception I and induces Thou. There is neither thou nor I nor a third person-loosing this consciousness by unity of I and Self; there would be no limit to consciousness in sexuality. Isolation in ecstasy, the final inducement, is enough-But, procreate thou alone! Speak not to serve but to scoff. Hearest thou, heaven's loud guffaw? Directly the mouth opens it speaks righteousness. In the ecstatic laughter of men I hear their volition towards release. How can I speak that for which I have necessitated silence? Salvation shall be Unsay all things: and true, as is time, that speaketh all things. Of what use are hints or stage whispers? True wisdom cannot be expressed by articulate sounds. The language of fools-is words. In the labyrinth of the alphabet the truth is hidden. It is one thing repeated many times. Confined within the limits of rationalism; no guess has yet answered. O Zos, thou art fallen into the involuntary accident of birth and rebirth into the incarnating ideas of women. A partial sexuality entangled in the morass of sensual law. On earth the circle was fabricated. The origin of all things is the complex self. How shall it be made the end of things? Dubious of all things by this increase, and ignorance of individuality. I or Self, in conflict, separate. This forgetfulness of symboli becomes the unexplored 'reason' of existence. Unable to conceive the events of the present: what shall be knowledge of past and future? Verily, this creator speaks 'I know not what I do.' And in this living nightmare, where all is cannibalism. Why dost thou deny thyself? Verily, Man resembles his creator, in that he consumes himself in much filth. Heaven gives indiscriminately of its superabundance to make the ghastly struggle called existence. The necessity was a deliberate serving of its own pleasure-becoming more alien. Remoteness from self is pain and precocious creation. Through this remoteness from Self-thou dost not hear thine own call to be potentially Thyself. The living self does not habitate. There is no truth in thy wish. Pleasure wearies of thee. Ecstatic fulfilment of ecstasy, is it asking too much? Alas, the smallness of man's desire! Thou shalt suffer

all things once again: unimagined sensations, and so consume the whole world. O Zos, thou shalt live in millions of forms and every conceivable thing shall happen unto Thee. Remember these senses are that which thou hast desired. What is all thought but a morality of the senses that has become sex? What is desired of the Self is given-eventually. The desire is sufficient. The 'Self,' will pleasure in all things. There is only one sense,-the sexual. There is only one desire,-procreation. I am the cause-thou the effect. I am all that I conceive. Not for all time but at some time. 'I multiply I' is creation: The sexual infinity. There is no end to the details of my extreme likeness. The more chaotic-the more complete am I. The soul is the ancestral animals. The body their knowledge. This omnivorous soul, how lusty: it would seem to be everlasting in its suicide. These modified sexualities are the index of knowledge; this realized; the dualities do not obstruct with associations that involve infinite complexities and much education. Existence is a continuation of self-realization. To create value where there is none. By all desire being one there is no overlapping nor the later necessity of undesiring. Complex desire is the further creation of different desire, not the realization of [particular] desire. O Zos, Thou shalt die of extreme youth! Death is a disease of fear. All is a backward walking-realized incapacity of volition: To walk towards thyself. With thine infinite self multiplication of associations Thou knowest all things. Among sentient creatures human birth is highly desirable, man desires emancipation-liberation to his primeval self. Remember! Didst thou leave the high estate for worse things? Man becomes what he relapses into.

"O Zos, though art fallen into...the incarnating ideas of women"

Cast into demoniacal moulds, human nature is the worst possible nature. The degenerate need women, dispense with that part of thyself. Give unto her all thy weaknesses, it is the suffering half. Pain awaits him, who is sentimentally desirous. Be it thus: 'Woman, there shall be no vintage from our kisses'. In man and woman is thy 'being.' But I say, Thou could'st create this body anew. Awake! The time has come for the new sexualities! Then would be occasion for greater pleasures. To improve the species ye men must love one another. This old illusion of righteousness has gained a future state wherein men labour every doubt. Thou art that which thou dost prefer. The seer, the instrument of seeing, or the seen. Conscious desire is the negation of possession: the procrastination of reality. Make thy desire subconscious; the organic is creative impulse to will. Beware of thy desire. Let it be something that implies nothing but itself. There are no differences-only degrees of sensation. Provoke consciousness in touch, ecstasy in vision. Let thy highest virtue be: "Insatiety of desire, brave self-indulgence and primeval sexualism." Realization is not by the mere utterance of the words 'I am I' nor by self-abuse, but by the living act. If the desire for realization exists in thee, sensuous objects will continually provide conveniences. Realization of this Self, which is all pleasure at will, is by consciousness of one thing in belief. To be the same is the difficulty. Thought is the negation of knowledge. Be thy business with action only. Purge thyself of belief: live like a tree walking! Take no thought of good or evil. Become self-active causality by Unity of thine, I and Self. Reality exists but not in consciousness of such: this phenomenal 'I' is noumenal and neither-neither. Now thus is concentration

explained: "The will, the desire, the belief; lived as inseparable, become realization." Truth concerns exactitude of belief, not reality. He who has no law is free. In all things there is no necessity. Become weary of devising wisdom in morals. Many unseemly words have been spoken in self slander, what more painful than that? For in the mud I tread on thee. The path men take from every side is mine. There is nothing more to be said. 'I'-infinite space.

"The soul is the ancestral animals"

Aphorism II

"Morals of shadow, wherein the Arcana of Zos has no commandments"

ZOS SPEAKS OF IKKAH:

Leaving aside all unreal dreams, consider this world as insincere disbelief. Lo this day salvation has come. My 'I and Self' has agreed in belief. I would ask of thee thy suppressed self. Is it not the new thing desired? No man shall follow me. I am not thy preservation. Thou art the way. Assuredly, thy virtue is to be equally different. Thy complaint is the calamity: The hypocrite is always at prayer. Dost thou suffer? Thou shalt again suffer, till thine I does not fear its body. Rather seek and increase by thy temptations, it is but the way to intelligence. Transgression is wiser than prayer: Make this thy obsession. Thank only thyself and be silent. The coward's way is religion. There is no fear-but righteousness. Let this be thy one excuse, I pleased myself. Brave laughter-not faith. Rewarded are the courageous for they shall pass! Thine I is envious of satisfaction. Yet none devotes himself to reality. Whoever learneth much, unlearneth all sentimental and small desires. This is the new atavism I would teach: Demand of God equality-usurp! The mighty are righteous for their morals are arbitrary. Live beyond thought in courageous originality. These hopes and fears are somnism, there is little reality. Repent not, but strive to sin in thine own way, light-heartedly: without self-reproach. One becomes the thing itself or its creature. Judge without mercy, all this weakness is thy self-abuse. Experience is by contract. The great experience: Seduce thyself to pleasure. There is only one sin-suffering. There is only one virtue-the will to self-pleasure. The greatest- the greatest non-morally. The origin of morality is obedience to the earliest form of government. In youth, all things have to obey their parents. O, my aged IKKAH, loose this the navel cord, that my youth may pass! The most important outcome of human effort is that we learn to become righteous thieves: To possess more easily of others for self-advantage. In this incessant glorification of work, I discover a great human secret: "Do thou the work-I my pleasure." As above so below, this is never sufficiently realized. . . . Remorse? Nay, do unto thyself all things, fearlessly. Finality is reached when ye have learned to digest everything. What is all man-slaughter but what ye have done unto yourself? Only where there is necessity is ther death. Dispense with all 'means' to an end. There is nothing higher than joyous sensation. Eternal Self! these millions of bodies I have outworn! Oh, sinister ecstasy. I am thy vicious self pleasure that destroyeth all things. Distrust thy teacher, for 'divine

truth' has prevented better men from wisdom. In such revelation there is no suggestion. Do thy utmost unto others: But be surely what thou wilt: and keep thy belief free of morality. Observe thyself by sensation: thus know the finer perturbations and vibrations. This much shalt thou learn: To love all men, for there will be compulsion.

"Which are but living their...peculiarities by a mechanism"

Serve no man, hell is democracy. Think not the words 'I wish,' say not the words 'I will.' Respect thy body: it will again become thy parents. Fear nothing, -strike at the highest. Ennui is fear: Death is failure. Go where thou fearest most. How canst thou become great among men? . . . Cast thyself forth! Of this event, genius is the successful effort of memory. Break thy commandments, be lawless unto all dogma. Revolt is the fertiliser of the new faculties. Knowledge and all evil wars react from previous existences that are now fragmentary to the body and operate as disembodied astrals. The more distant the creature that govern our functions the more unusual is our manifestation of phenomena, which are but living their physical peculiarities by a mechanism. Retrogress to the point where knowledge ceases, in that law becomes its own spontaneity and is freedom. If my word has spoken unto fragments, pushed aside marriage beds, and brushed out old grave chambers; if I ever rejoiced in calumnies, if I have murdered, lied, adulterated, robbed; if like the weather I spit on all things-is it because I remember, that of my belief-there is a volition that willeth opposite? For I love thee, O Self! For I love thee, O mine !! Oh! how could I fail to be agog for originality in self-love? Never yet has procreation with another been satisfactory. If I have wandered into marriage with anything-there has been a conspiracy of accidents: within and without. And what willeth to self-pleasure- this out-breather of good taste, this conversion to ungodliness? I know thee! . . . thou heavenly necessity that compelleth chance to supersede the sexualities! For mine I is worthy of the Self: and alone knows what is righteousness. Verily, I tell you good and evil are one and the same. It is but the distance thou hast reached. Will unto self-love - the unexhausted, the procreative of ecstasy! Where there is life there is will unto pleasure-however paradoxical the manifestation. Where living things command they risk nothing but their own law. This Self-love does not circumscribe nor promise but gives whatsoever is taken-spontaneously. Thus I teach thee, will unto pleasure of all things, for they must again change the tenacity to obedience. And this new name I give unto thee, for all accusations: Not sinner, but somnambulist. For he who premeditates, acts in his sleep. Having overcome the difficulty of obtaining a male incarnation from parents not too venereal, one's habitation should be wandering among men: Employment, devotion to Art: Bed, a hard surface: Clothes of camel hair: Diet, sour milk and roots of the earth. All morality and love of women should be ignored. To whom does not such abandonment give the unknown pleasure? Again I say: 'In all things' pleasure Thyself, for occasion need not be.

Aphorism III

"The Chaos of the Normal"

IKKAH SPEAKS OF HIMSELF:

I would counsel closed ears, for those who contain the great Ideas, have no opinions. Who doth know what his own subconsciousness contains? Still less his own Arcana. They are the great who allow its operation by silence. Of two things we have choice: degeneration or immobility. Out of the past cometh this new thing. Becoming heaven's slaves-is some of pleasure begged again? Man strives for increase,-the monstrous world of vague and mad Ideas is incarnating. Come back, your goal is jail! Turn about and you arrive This maddest of worlds. Daily is pleasure limited by the necessity of cheapened facilities. Onwards and ever more weary-till sleep-then backwards. There is nothing conceivable that does not exist, because the vision is feeble. In keeping the right distance from Things, is Safety. But how much should we gain? Experience is ignorance. The necessity of reoccurrence. One thing is certain: we are subject to our own moral laws, whether we are or are not aware of them. The desire determines, and no later belief shall alter it one whit. The highest creations are those that harmonize the most incongruous things. Art is the truth we have realized or our belief. The great human factor in Life is deceit: Always the greater deceiver-self? The wrath is revealed against all that hold the truth in righteousness. Still are those shallownesses, who could know they hide a universe? And tell me, what is it the obvious does not contain? Know much of life! Should death give you its secret? Self suggestion-to will, this is the great teacher: not dogma. To those of fixed Ideas, beware of suppressed evacuation. What the world reveres most, treat with the utmost contempt. Consumption, evacuation, sleep: this labour suffers of no variation for to-morrow we again procreate life. O, fool! suicide does not exist . . . there is no death. Death is change and for many very small change. You who stink like a butcher's shambles-what is your daily menu? Become less carnivorous. If the food is wholesome, the body shall not suffer. The difference between man and beast is one of acquisition, not digestion. There is no lasting peace-ye eternally fall in love with the new thing of belief. To the mental gymnast: your somersault returns from the place where it began. Slave! All you know for certain-you suffer. Embrace reality by imagination. From birth is a degeneration of function-safe is he who never leaves his mother's womb. What is perfect does not reflect its caricature. What is true has no argument-in that it is volition. The workers of malignity own the Kingdom of Earth. What asses these teachers, prophets and moralists now appear! And through them what greater she-asses we have become! You would have prophecy? First tell me your sleeping partner's name What once evoked a mighty passion-is now repulsive; lest ye forget: sleep alone. If you yourself cannot be ungodly-then nothing will convert you.

"All things are possible even in nightmares"

No nearer the goal for life is eternal. Which are more unclean: they who make a profession of their morality, or they who prostitute? Life is a viscous charity from which germinates friendships towards parasites. The necessity of a better life is intoxication but more and greater things than strong drink intoxicate. Thou hast become remote-I rejoice in thee! Who invented such things as vanity and humiliation? The higher the form of creation the more it habitates earth and the more it is conscious of body.

Everything that is half realized becomes the material of dreams; man has always badly mixed the dream with the reality. He who transcends time escapes necessity. The living Lord speaks: 'In disciples is my satisfaction.' A weary one asked: 'Is it not written on the sandals of the prostitute-follow me?' All undesirable things become morally fearsome. Only the animal in man dances . . . Hatred is life-the love of possession. He who can truthfully say-I believe in nothing but myself-in all things realized.

Zod-Ka Speaks of Ikkah

The abyss Self projecting from non-existence the procreatrix I, was the great change and the beginning: to extend the purpose of desire-for Time to make all existence inexact-those things kept ever vague. Thus was the will to operate unbegotten. One thing is nominally, everything alternately desirous. That which is first desired is permitted, then externalized and taken away by a circumlocution of beliefs becoming law. No knowledge would separate us from the virtues of non-existence but that for man-having become involved with disease, all his food is poisonous; his complete saturation is inevitable that he may become again healthy. Thus man wills by thought. By the 'death posture' (A simulation of death by the utter negation of thought, i.e. the prevention of desire from belief and the functioning of all consciousness through the sexuality) [not for subjection of mind, body or longevity nor any thing as such] the Body is allowed to manifest spontaneously and is arbitrary and impervious to reaction. Only he who is unconscious of his actions has courage beyond good and evil: and is pure in this wisdom of sound sleep. Will to pleasure is the basic function underlying all activity whether conscious or not,-and whatsoever the means. Denial of this Self-love is disease-the cause of homicide; the sufferings of part-sexualities and small things germinating. Knowledge of necessities is desirous:-Deliberation is but a sorry dissatisfaction-a first cause of illusions, harnessing man to a mass of half-realized desires. Remember! O Ikkah, these present Ideas of consciousness obtaining in senses and bodies, are transitory-are destined for usage and other predeterminations-and unnecessary to wakefulness. Will is transition; the painful process of transmigration-the labour of birth of death. Volition to supersede a thing is inability to realize the living Self. For whatever is attained is but the re-awaking of an earlier experience of body. Man should most desire a simultaneous consciousness of his separate entities. All consciousness of 'I' is a decline and vegetates good and evil afresh-the compulsion of limit and morality. From spontaneous nonexistence, germinate all significant ecstasy-that shall last in the uttermost impossibilities unconditioned to will. Alas! what ornaments are grave-yards? The pleasure ground of self is contact with the living. The fool hastens to man with a mouth overfull of new discoveries of power subservient to will! What matters it that we have realized a little more of I? Of beyond its limits of possibility?

"Abandon this haunted mortuary in a blind turning"

Note well! All things are possible even in nightmares-becoming, they are a necessity, an additional boundary to memory-the further separate entities of consciousness.

Remember O Ikkah! Thou shall not cease to be again what is denied-unto the end of conception: thus man has constructed his seed. These sentient creatures and the beyond conceptions in the order of evolution were thou once as they? O Ikkah, Thou art this present God-this termite and many other things not yet domesticated or associated with thought. This focus 'I' called consciousness is unaware of its entire living embodiments but alternates and epitomizes their personalities. What is 'I' and the extent of its conscious habitation?. . . A weak desire, a memory governed by ethics and ignorant of its own bodies. Therefore that which is indeliberate is the more vital and is will: discarded knowledge is the sexuality and becomes law. Thus entity exists in many units simultaneously without consciousness of 'Ego' as one flesh. Verily, I say-the deliberations of many exist in living animations-their consciousness split among a multitude of creatures but knowing only the more important [?] incarnations-What greater misery than this? Of others, their awake-consciousness is aware of more than one entity and obtain ecstasy by saturable desire. O Ikkah! Jest viciously! Abandon this haunted mortuary in a blind turning-by significant courage. The 'I' surfeit-swelled is the end of compassion-the indrawing of sex to Self-love. Fortunate is he who absorbs his female bodies-ever projecting-for he acquires the extent of his body. Whatever is desired, predetermines its existence in endless ramifications miserably and evanescent: Self-love is the paradox of I. Oh Ikkah Zod-ka! Thy fiction of finality has prevented sleep and created eternity. O, invent sound sleep by the utter ruin of cosmos! For impalpably and anterior to consciousness-all things exist.... With sensibility and name, becoming its living simulation and thus it disappears-involving its consequent necessity. Reason has become too sensible, thus desire has become legerdemain mixed with diablerie. The soul, proud and blighted . . . is a civil war of desire: thereof the necessity for medicine and anesthesia. Man has made this environment: the mind is now the belly of the sexuality. Thus I suggest to thee- Self-love and its own temptation to excess. Verily, greater courage hath none than to satisfy the unexpected desire by Self-pleasure. For this reason, that when the desire again reacts, to operate in the ego, the suffering shall be ecstatic. How do I know? Not by farcical dialogue with Self but through contact with its undulations . . . are we not ever standing on our own volcano? What is beyond man-something more dishonest or a further beast? One thing is desired, another is thought; and a different becomes. Everything loved obtains an obscene disease. These dream postures are ominous pophecy of thyself to become-the obscure wish. O joy and woe! which is the higher morality-to love man while being man or to reincarnate as woman to fulfil desire? Death is that degeneration, an alternation of ego in consciousness [i.e., desire], its metamorphosis into separate entities for that purpose: serving its own. Man's living virtues are those unfamiliar with names. His absurd I is ever supralapsarian. Man has exhausted his courage by imaginations engendered from the damned: Never can he satisfy what follows these repressions. Thou who tremblest all over! Thy soul shudders! Thou dost perish from the poison of yesterday's armour and righteousness! O incomprehensible synonymy! O thou who art neither the vigorous kiss of my twin sexes nor its writhings of hatred and black shame. Nothing is discovered of thee until I invented it: from the ceaseless resurrection of earlier deliberations. O thou syzygy of my I and Self! Thou becomest volatile to whatsoever is sensed. Art thou the hidden wish for madness and hysteric love? O thou "untamed" within, thou shall not lose virtue-for thee I will not domesticate while generating. O idiocy! where is that path

where I may wander naked in frenzy, a trespasser against all things reasonable? O time! saith good and evil: 'Come, come! Ego, I come!'

"Laughing aloud, Zos answered"

. Knowledge alone is transitory, the illusion subsequent to 'I desire all things.' Eternal, without beginning is Self; without end am I; there is no other power and substance. The ever changing modifications and diversities we see are the results of forgetfulness, misinterpreted by nightmare senses. When the Self again desires, then I only and nothing else shall remain. Permitting all things, whatsoever is imagined comes out of it. Believe what you will, it has no compassion. The connotation Self-love is applicable to all things. To it, all things are equal. The destroyer of devotees; lover of all things unique. Giving overflow to all who are indifferent to wangers, who jest at doctrines . . . of emancipation in celibacy and vituperation. I declare this Self-pleasure alone is free of Theism; the disenfranchisement of God and the distractions of ego in the many entities of existence I show. Ye who praise Truth thereby causing its necessity are compelled to live differently. Out of this afterthought of belief-thrives this somnambulizing generation of unpleasured fools, liars and homicides-ever bewildered by good and evil. All has become inborn sex, so complex 'am I,' that a successful awakening is impossible without catastrophe. Birth is now painful, life a dire necessity and death an uncertainty-except of fearsome things. What further, O Ikkah, should a cesspool of truths contain? Nor truth, nor women, nor anything else once made objective shall satisfy. They who are committed to doctrines shall continue to move in this cycle of transmigrating belief: degenerating beyond limits they dare not face, and so allow conception to exist of itself from the imaginations 'I believe.' What more disgusting? For I am all sex. What I am not is moral thought, simulating and separating. Imagined through forgetfulness, born asleep, whose very essence is vague, how can this world with such vapid antecedents, be anything but unthinkable! What man prohibits and then commits will certainly cause suffering, because he has willed double. Born of complex desire, results of actions are dual: multitudinous virtue and vice. Creation is caused through this formula of reaction and is a servile believing-all this universe has come out of it. When by that unprohibiting Self-love all this cosmos is certainly familiar and pleased, it should be practised with labour. But who is honest enough to believe this without relapse? Having renounced both good and evil conveniently, one should engage in spasmodic madness. Renouncing everything else take shelter in that Self-love, which incites the functions into the bold, 'freedom from necessity am I': virtue and vice shall cease. Self-illumination am I; the procreatrix of this universe. Indomitable in body: born of the bastard truth I made. When the eyes are shut the world certainly does not exist. O chaos! is there no greater joy than flagellation; the ecstatic paralysis that makes holocausts of withered souls; the hideously pitiable cripples-"I fear . . ."? I assert this Self-love to be a most secret ritual hidden by blasphemous Ideographs: and he who calls, pronouncing the word fearlessly, the entire creation of women shall rush into him.

What are lies-but mistimed events?

What is time but a variety of one thing?

What is all folly, but will?
What are all beliefs but the possibilities of I?
What is all future but resurrection?
What is all creation but thyself?
Why is all existence? Awake! Up! up, for thine own sake-
Self-love discover.

"...Something that has resurrected from an archetype"
O sin, where is thy violence?
O love, where is thine incest?
O thought, where is thy courage?
O hope, where is thy faith?
O Self where is thy humility?
O truth, where is thy mispronunciation?
Verily, Self-love alone is complete!

The Sexuality and Sleep of Aaos

Aaos having realized at an early age that all systems of belief, religion and rituals; consisted alone in their original value to their creators; And were of the weary, to incarnate pleasure by hope, control by fear; and to Deify by morals; That cowards fear, and must needs promise pleasure of their sufferings; And they who had experienced "I," would have you destroy its body; and potential: Verily, Aaos realized that the origin of I, was for pleasurable procreation . . . but that things had been changed. Aaos then pondered in his heart long over the geometry of the world of senses; and spake thus: "How far short has realization fallen from original conception? Have we not lived all things previous to the event? What is any desire but all desire? but men get married and nothing is sufficiently arbitrary. I am the origin of all creation, certain it is that I want not salvation, [observing all the miserably diseased mob:] "O, grant that I may add to the world a far greater suffering!" God is a precocious creation of the Apes, something that must be suppressed: Man must regain his sexuality. What is man-this feeder on dead bodies of Self? . . . A mole, a carnivorous plant, a disease of himself, a conglomeration of-"it was" and a cause, effecting the miscarriage of his desires-ever creating his future necessities: What man knoweth the perturbations of his own fear? Verily, suffering is its own reward. He who willed, knoweth not his own offspring. Man projects a vague 'Self' and calls it truth and many other qualified names: Verily, once a Thing is named it becomes nothingness to its meaning. All happiness is an illusion and a sorry snare. All righteousness is a dishonesty and all sin a pleasure. Assuredly, the courageous alone seem safe . . . without remorse. Man invented Self-pleasure but knoweth not his own love. Everything was once arbitrary. Yet they who spoke: their power has ended in common sexual practice-abnormal only with jaded appetites. They who knew were rightly crucified, scorned, ignored and their mouths sealed with their own excrement. Have we not forgotten more than we shall ever learn? Where is the magic to revitalize the mouldering words? Everything is again eventually arbitrary! What is there to believe

that is free of belief? What is there to will that is safe from reaction? Why is belief always incarnating? Though oft times not even a sincere wish? Who among men knoweth what he believes? Everything is true at some time. What is this unpleasant Thing, necessity-suffering? How originated pain? What is necessity-but conditioned belief? What is it we eternally desire and say, through disease? Verily, directly a man speaketh-he suffers. What is Self and I? And all these myriad forms called creation-all so essentially like me? Who can realize this Self-portraiture of all Things? Verily, the sexuality has no limit in conception. Whither I would go, there had I long been before. Eternal re-occurrence would seem necessary to greater multiplicity! For what reason this loss of memory by these bewildering refractions of my original image,-that I once made-and out of which spring the sexes? God is born again of desire, call it by whatever name: this unmanifested memory has no name till belief incarnates. Hence it may be called,-the re-occurring sub-division of 'I'. Everything becomes necessary. Man is subject to his own law: All else is an obscene jest and a lie. Thus reasoned Aaos in his youth and went to sleep alone. After a vilely repulsive nightmare Aaos awoke saying: "Quiescent are my depths, who could realize They contain such criminal abortions of the cosmos?" What is all body but materialized desire? What are dreams but unsatisfied desires striving to foretell their possibility in despite of morals? Life is but will, that has become organic after satiety; its further desires striving for Unity. Death is that further will incarnating in body. The next day Aaos spoke unto his growing beard: "Destroy O, my Self, these hallucinations of I am not by knowledge of pleasure." Thou mighty ecstasy that willeth Thy pleasure in suffering! Make my consciousness reality of thee in body! What is Self but Cosmos? What is I but Chaos? Eternally creating its pleasure, everything could become arbitrary. Whatever deceit we practice, the functions of the emotions are one; their expression dual: Time making multitudinous by denial. What is experience, but denial? What is the centre, but belief? After a long suspiration, Aaos spoke aloud to his 'I': "Awake, my Self-love! Leave this hour of cow-dust, I am all things to pleasure. Too long have I lived the nightmares of others in my sleep . . . Arise! get forth and feed from the mighty udder of Life. Thou art not a cow-herd, nor grass, neither cows no kine! But once again, a creator of cows-who loves their breasts! Are not all things cows to thy pleasure-whether they would or not? And what is Cow? Is it not a fountain? Didst thou not create God, teach nature all secrets and crowd the spaces with cows of desire, unknown and manifesting? Didst thou not create and destroy Woman?"

"Once again to earth"

Again Aaos spoke, but unto his lidless eye: "Behold thou hoary, white headed, thou silent watcher of night and day: thou death-clutch on the smallnesses of Time! This neither-neither I, shall transvalue ennui, fear, and all diseases to my wish. Dead is my misery in suffering! How could it exist in my Zodiac, unwilled? I, who transcend ecstasy by ecstasy meditating Need not be in Self-love! Verily, this constant ecstasy I indraw from Self-creation. By castrating 'of,' my belief is balanced: my arbitrary automatism serving its diverse self-pleasure." Then Aaos meditated and murmured: "All things exist by me: all men exist in me, yet who doth not turn away from his own superabundance while realizing? All desire is for unity: thus my vision seeth through mine ears. Let my unity be realized sufficiently, thus shall my sexuality be convenient unto itself and

escape the conceivable . . . Where is lust when the tests wither? Verily these senses have a further purpose beyond their own: thus shall thou steal the fire from Heaven. All things return to their earliest functions." At that moment Aaos realized he was not alone; and a voice asked: "Hast thou no fear?" Laughing aloud, Aaos answered: "Hidden from thy small susceptibilities, monstrous enormities are committed! On the day my wind bloweth a little the cow-dust away-thou O fool, shalt vomit hot blood at thine own prostitution and incest. When thou knowest not, the lust wills non-rationally, the belief bindeth with modest Ideas; the body is subject and suffers. What man can prevent his belief from incarnating? Who is free of filth and disease? All men are servile to the great unconsciousness of their purpose in desire. The I thinks, the Self doth. There is no salvation from desire, neither day nor night does it cease its lengthy procreation of cause and effect: penetrating all things inexplicably. Endless are its elements and nothing whatsoever escapes its embrace-but its own Self-love. . . . Should I fear my I?" Aaos lowering his voice, uttered: "What further use shall I give my sexuality? Verily it is always speaking for me! This I, non-resisting to the Self, becomes irresistible." When the voice had left Aaos went his way muttering and smiling: "Can it be possible that dead wives resurrect?" For he thought that-Woman was dead. With this reflection Aaos became silent. Awakening from his Self-introspection he spoke aloud to his body: "Man is something that has resurrected from an archetype, a previous desire gone to worms. All conceptions predetermine their degeneration or superseding by degrees of morality. Verily a new sexuality shall be mine,-unnecessary to degenerate or surpass. To give it a name, I call it the Unmodified sexuality; without a name it shall be conscious of all desire: thus no ecstasy shall escape me. Its wisdom shall be dreams of Self-love vibrating all the manifestations-I am he, who self pleasures non-morally."

The Dead Body of Aaos:

Aaos preparing for death uttered in soliloquy:

"O, thou inconceivableness that transcends human desire; thou magnificent incongruous Face. For millions of years thou hast not wearied of my body. What would Thy pleasure be but for my wantonness?" "I teach you the glad death of all things." Thus spoke my knowing mouth. "My belief has created the more beautiful body and desires of rebirth. Fear I the transvaluation called death? Knew I not death, when time was born? Arise, old memory! And tell my consciousness of this frequent experience-once again!" Then Death spoke unto Aaos: "No stranger, nor enemy to me is Aaos, we are too ancient friends to come to blows. What hast thou come to take from me this time? What fresh associations for thy new body? No self-denial has Aaos! Thou hast not come to rap tables. To awake the disembodied Astrals!" Aaos answered: "In my life my memory lived numerous remotenesses which were once me. My belief reached associations that out-stripped all morality and rationalism. My I chanced much with the Self: certain it is, I come not to repent . . . nor seek a wife. Yea, my will conquered faith and sincerely laughed at every righteousness! Now that my individual consciousness dissolves, to saturate again with its furthest desires, to form the new body:-O mighty death, remember at the time of incarnating-my utmost immorality, my

frightening madnesses, my jesting sins, my s atyr carouses, my grotesque concubine of chaos! Remember O death, my frenzied longing that has no name [Oh, forget my first kiss of love, now withered as a fallen leaf]. Make this my sexuality complete, all knowing, so that I may again procreate the lusty Self-love in isolation!" Then Aaos spake unto the ferryman: "O time, of nothing now am I ashamed to admit parentage. What I generate is future, body to become. I have learned and unlearned in equal labouring this universe. Hard has been my faith and denial. That which is incomprehensible have I made,-have I impelled inwards to make secure for reaction. My knowledge is but the murmuring of a few words with ever changing intonation and meaning. For I have suffered that which shall never be forgotten or spoken: Thus much have I realized of Life. Where is fear when I impel procreation? O earth! all memories! solid, liquid, vapour and flaming! Old sentiment is my body, germinating afresh: again to exist and change by the command, 'I desire.' The Alpha and Omega of my wisdom is-glad suicide: it has become inevitable and shall be my payment to thee. Steel and poison are my friends. Steel for Self, poison for vermin-for myself diseased. I will this fruitful violence, my death kiss, thus to realize my hyper-commands." With his belief firmly fixed, his full red lips smiling, with bright eyes; Aaos clasped his sword saying: "Greater love hath no man than Self-destruction in pleasure." No new experience for Aaos! And thus he died.

Death is named the great unknown. Assuredly, death is the great chance. An adventure in will, that translates into body. What happens after death? Will it be more surprising than this world? Could I say? My experience may not be the commonplace . . . Without doubt, all shall experience the 'rushing winds' that blow from within, the body beyond perspective, into cosmic dust,-till consciousness again develops. Death is a transfiguration of life, an inversion, a reversion of the consciousness to parantage and may be a diversion! A continuation of evolution. The coming forth of the suppressed. Do you know what happens to the body at death? Exactly what changes take place? Well, so it happens to your beliefs, desires, etc., that make consciousness, for all things seen are incarnate desire, the unseen; Ideas of the past and future bodies.

"The Death Posture"

From these the new body is determined and parentage selected by the laws of attraction. The wise man makes sure of his future parents and a male incarnation before death. Consciousness [for most, only three dimensions] is not so definite as in life but to the extent of your will in life, that much is your consciousness in death. Death is the manufacture of life. A dream is a sore likeness of Life. Death is a sore dream of life. Its period depending on the perfection or otherwise of the individual but closely follows in duration the previous life-till re-incarnation. Death being a living nightmare of life, has painful possibilities-in the degree of unified consciousness. A ghostly world of 'perhaps' where all the vague potentialities of desire, are incarnating. There is no women as such. Again I say, death is the great chance and there grasp where thou hast before failed in body. If fate is life, then death is the hazard to alter fate! A world where will creates the

afterthought in its own image. For most, death will hold mainly blank pages, but were we ever treated all alike? Study your dreams in this life, it may help you in the death posture.

The Heaven of Aaos:

"All things are subject to resurrection" thus spake smiling Aaos, on rising from the dead. Then turning towards his shadow . . . "I come! the changing word that destroys religion, a vortex wind that shall jest in Temples! Again! A reveller in the marshalled order of the sexes, the mad anarchy of desires, the wild satyr of wolfish kisses! Once again to earth, O Thou whirlwind of desire, thou drunken breath of ribald lightning! My vampire chalice of ecstasy! Yea, as my rapacious flame reareth before thee, thou escapeth from me with the laughing whisper of thy wonderful pleasure! O, L.C.O' CS!! thou insatiable thirst of my self-love, with none but thee will I procreate!" "What now am I after resurrection? The sinful despair of magic? I am the Iconoclast of Logos: The sun-satyr of Chaos! Thunder and lightnings? Yea, a vital gaiety to drowsy dust, to blase souls. Ecstatic laughter that reverberates and awakens . . . I am the shuddering heights and suffocating depths of ego, slipping and becoming. Inconceivable women am I. A clouded vista of abyss, wherein to visit naked, my vampire Self. Wherein to write a cryptic language of my sexes, that I am the Key. Wherein to belch forth venomous atmosphere towards the highest. Wherein to drench my thirsted tongue on thy goat's milk; to battle with thy cataleptic kisses, to swoon in thy consuming subtilty. O my mistress, I am unutterably drunk striving thy depths. I am the great cypher of love and hate knotted. The sphinx surviving, never sufficiently imagined. I am the grotesque refractions of form and Self. The bitter purgative, called death. A violence that out-lasts the morning. Moon turbulent waters am I: the frightening black Albatross of unashamed women-where men are. I am the over mature breasts of a child: the virgin womb, hidden by nightmares. Constant in metamorphosis, permeating creation without compassion. The unexcelled impulse that has never failed. Yea, I am all these-yet never known. My kiss is a sword thrust! For whom, am I, this insatiable fountain in the hot deserts? Only for thee, O, L.C.O'CS!" Thus sang Aaos, the blasphemer, throwing off his grave shroud. Going again among men [for he pleased in all men], he gave unto them his magic book, named: "Life and Death, the jest called love, wherein every man is a God, in whatsoever he will his belief." And Aaos passed his way, muttering to his goatish beard: "What now is left all hope is dead? For I have buried my illusion and dishonesty. Thus my body is now all inconceivableness! O, God, where is thine enemy?"

The Dreams of Aaos

The I and the Arcanum

One day the time drew near for the experiment and Aaos was watching the waters, to make arcana by arbitrary projection into the utter void of his isolation. And this was his wish-"In future my dreams shall interpretate themselves as will [i.e. reaction]." For, he reasoned: "Why not live asleep all suffering?" Aaos had lived the preliminary ritual of habit in the cesspools and exhausted them in the mountains. Before projection he prayed thus to the waters:-"O thou I, vice versa-my God. I at least shall not be thy jest.

In life I have realized possibilities not contained in heaven-amidst a cowardice inconceivable but accomplished everywhere. I have made known [opening his book] something that is different to the muck of retouched photography which men call reality: although it has been the evil habit of thousands of years. I have created art [lived belief] that surpasses all evolved conception. I have incarnated that which I-need to rationalize: Verily-not the ever present portraiture of experience to satisfy the ovine: No obvious allegory of asses-thinking God: No still-life group of empty bottles and old maids commonplaces: Nor the gay-tragedy of song. But stange desires of stranger arcana. The law I make while thinking God-and will smash and remake again: so that I may commit every conceivable sin against its word. My utility has been-my pleasure-that alone is my service to man and to heaven, in that I am the Goat." After his devotion Aaos prepared for the Death posture and judgement. Awakening from the awful wrath-his teeth chattering, his limbs shivering and drenched with a cold perspiration, he allowed the ague to exhaust itself and thought thus: "Verily, I have nothing to forgive or repent . . . Alas! what fears this I but its own conditions? Man will create the faster moving body outside himself-always preferring compulsion to the infinite possibilities of freedom.

"Aaos was watching the waters"

Alas! Alas! that which is ornamental reacts its uselessness-the symbol 'I was.' The necrologue of love-is utility." Then rising from his couch and taking an ecstatic inbreath: "Again would I die violently and jest at God." The operation having exhausted him he suffered this daydream: "The waters became murky, then muddy, and movement began. Going nearer, he observed-a phosphorescent morass crowded with restless abortions of humanity and creatures-like struggling mudworms, aimless and blind: an immense swamp of dissatisfaction; a desire smashed into pieces." With his will, the dream changed and he became in a vast warehouse-cum-brothel. Realizing his whereabouts he muttered: "Such is life, an endless swallowing and procreation, morally, man is a bastard." The floor was strewn with dirty clothes and candle ends: knowing the strangest women, nothing was pleasing enough . . . so his attention wandered to the upper story. He was certain he had been there before by a staircase. But now, there was no easy means of access. He would have to climb whatever served. After much painful effort he managed to reach and hang on to the balustrade of the upper floor. There, he noticed the store contained innumerable strange effigies and new creations of humanity. He struggled further along to obtain an easy means of ingress, thinking: "Where there is desire-there shall be found the desired sleeping partner. What is true, is pleasurable Self. I have now reached the sixth letter of the alphabet." When suddenly he observed another and more agile following him-who when reaching Aaos, clutched hold of him-shouting: "Where I cannot reach, thou too shall not ascend." Their combined weight became too heavy-the balustrading collapsed and they both fell . . . Aaos felt himself falling as into a bottomless pit-when with a start he awoke, and after introspection spoke to his heart: "Verily I have fallen in love with a new belief and become moral! This I reflects itself differently. What was once easy- is now difficult. All reflections are radiated matter incarnating. Who doth know what his own stillness

refracts at the time of its projection? Who would suspect afterthought without consciousness? The I, to be self prophecy-without a conglomeration of old clothes-is by a deliberation previous to will-to be noumenal; is anterior to time. Forgive? [i.e. to free from consciousness]. Yea, a thousand times! so that the desire become large and insane enough to self-will. How can memory forget-when we invented reaction? What is all bad memory-but morality? What is will but reaction-impulsed from the accidents of I?" Then Aaos remembered he had conditioned his realization by thought of time and remarked: "So ends in the part sexuality-all asses' magic that premeditates time. Much thought destroys the nerve. The arcana knows more than the I wills: and thus should I have it." Then Aaos laughed aloud and spoke: "Up! Up! my sexuality! and be a light unto all-that is in me!" For he had-while contemplating-eluded his I and knew he would shortly obtain . . . And thus he found a new use for his righteousness.

Self-Love and Map Making

Aaos in his youth had many dreams, pleasing and otherwise; awake and in his sleep. Frequently, fragments of dreams haunted him for many a day, but they were of his marriage bed. After his divorce he slept alone with his sword. Aaos, once dreamed he was till asleep, and this was his dream: "He had been exploring an unknown country and having returned, was busy making maps from his rough sketches and memoranda. He was surprised how fresh was his memory of every questioned detail, at the ease with which his hand drew the mountains and contours of that unknown country. His dexterity became too pleasing and threatened an event long ceased and then forgotten." By his determination he awoke and was able to calm the excited passion. He was consoled that nothing had happened. Then he spoke to himself thus: "What new deceit is this? Must I be for ever solving the changing symbolism of the wretched morality-called 'I'? Do I still need a loin cloth for my passions? Verily, to be alone and map drawing is now an unsafe art! Sleep?-This sexual excitement still obtains. Procreation is with more things than women. The function of the sexuality is not entirely procreation: stranger experiences are promised than ever imagination conceived! One must retain-to give birth to will. Behold! my Self-love, thee I pleasure too well,-to let slip into other being!"

Aaos and the Undertaker

One dark night, leaving the tavern more or less sober and wandering without thought, I arrived at a well illuminated undertaker's shop. Intoxicated, I am always curious of the work in such places-so here I paused. At that moment, the door was flung violently open and five drunken undertaker's assistants lurched into me. I objected in a mild way, they being numerous and I thinking that drunkards are lucky . . . But that any resistance or excuses I might offer would be unsatisfactory was too apparent. They had reached the quarrelsome state and I discovered-I knew these men too well! From argument to foul accusations [and what did they not call me?]-came blows-I thought it safer not to run away. Did I fight well? I know they did and with drunken humour dragged me into the shop to purchase a coffin. Within, came recognition-Alas, too truly they knew me! From then no quarter was given. That drunken fight among the dead and funeral furniture was hopeless for me. I was robbed, stripped, spat upon, kicked and bound-what abuse did I not suffer? I think the humiliation and blows rendered me unconscious! But, I was not to

rest so easily-they soon brought me back to consciousness for worse things . . . And I was told they had recently finished making my wife's coffin. They then forced me to view her dead body. Even in my pitiable state, I thought of the beauty of her corpse. Again, they reviled me because of her: she who, if I had not neglected her, would still be living. I, the whoremonger, betrayer of women, and arch-abnormalist. After much other insult; they told me-my fate. I was given the choice of being burnt to death or buried alive with her! Naturally my choice was to be alone. But no such chance was to be mine. I was buried alive with her corpse. With their combined weight forcing on the lid. I thought I was dead [for did I not hear the rushing winds?] when doubt crept into my soul. Then realization of life dawned when I felt that cold corpse crushed against my body by the tightness of the coffin,-never have I realized such horror! With a mighty yell, my after suspiration burst that overcrowded coffin into fragments! I arose, thinking I was alone. But no, sitting by the corpse, amid the debris was-the devil grinning! To be alone and half alive with the devil is not a welcome anti-climax ... Then he spoke unto me: "Coward! where was thy courage, even against drunken enemies? Ah ah! Thou hast indeed willed pleasure! Who has the power, Thou or I? What medicine for the dead Gods! Thou wretched scum of littlenesses-heal thy gaping wounds, thou art more fitted to pray than to prey." Much more did he utter, till my very ears closed. With a body torn to pieces, crushed in every part-what was I to answer? My silence compelled him again to speak: "Hast thou no complaint?" In a mighty rage-for this was a worse goad than all my earlier suffering-I answered: "Curses, no! keep your possessions.-I will pleasure. Do your utmost! this poor thing my body you will again replace!" Then I fought the devil and behold,-I became alone! What happened? I, in my miserable plight, not even my teeth left-how could I have conquered the devil? Did I become a succubus? Perhaps-I became the devil? But this I know-I did will pleasure. And from this day shall smile into all men's faces.

"Tzula"

Then Aaos awoke and murmured: "Belief and desire are the great duality which engender all illusions that entangle the senses [i.e. sexuality] and prevent free will. What is all accidental suffering but reaction from dead loves now become diableries. How much are we sensible of body? Yet the composition of the body is its relationship between consciousness and all creation. Without doubt I am now an-undertaker!"

The Death of Tzula

In his sleep Aaos one day met his sister Tzula and learned she was thinking of marriage and she questioned him thus: "My most loved brother, what is your opinion of entering marriage? I would be guided by your experience and cunning on sexual matters. My body is weak from desire and suffers a horrible restlessness that surprises my habits of virginity." Aaos answered: "What cause is there for astonishment? This life force acts and invents from itself; even when the usual channels of expression are open. How much more so-when closed and the nature non-moral? With deceivers, one may well promise and not fulfil for this end, that with a double will there shall be satisfaction

without the labour of birth. Resist not desire by repression: but transmute desire by changing to the greater object." Tzula answered: "Alas! this dreadful thing of desire seeks its liberation in willing opposite to all my efforts of conciliation: Cannot marriage be my emancipation?" Aaos answered: "O my sister, must thou become ever smaller from thy small desires? Oh! renounce half-desiring, much better is it to marry the evil. For thee my sister, I wish no marriage but the marriage of the greater love. For I announce, the day to come, yea it is nigh, thy absorption in a male incarnation. What is nature but thy past will incarnated and removed from consciousness by its further desires? The relationship still living provokes the involuntary purpose-thy opposition to which causes disease, and is but resistance of the I to the Self. Bind thy desire by attention on Thy love of desire-lest it wholly runs away. Prevent thy belief from incarnating through this consciousness of the ever present greater desire. Forestall the inclinations of desire by this and not by other means of exhausting desire. Neither abstinence nor over indulgence necessarily destroys. Verily, my sister I would have thee a male incarnation." Then he became sleepy his sister becoming dim and the dream more meaningless, till he felt something that made him start with horror-awaking he perceived someone leave his couch! Aaos seizing his sword gnashing his teeth, trembling in every limb, and with ghastly visage, shouted: "Alpha and Omega! Thou thyself shall throttle that which thou wouldst surpass," And swung his sword which struck horribly . . . Then shaking the perspiration from his head he muttered to himself; "Verily! again am I the pitiable moralist, the drowsiest of watchman. Sisters were ever deceivers! All virgins are foolish; What does their virginity matter?" Then clasping his sword again he went to his couch and tried to rest but no sleep came, until daybreak: for he wondered who his sister was.

The Butcher of Those Who Follow

In a dream, Aaos one day crossed the border line and wandered into the flat country towards what seemed, in the half-rain, a deserted heap of ruins. Arriving closer to the city, there issued from it a dreadful stench accompanying agonizing groans. Entering the gates Aaos found it a vast slaughterer's abattoir; an endless shambles of dying bodies tied in sacks. The black mud of the streets was streaming blood, the carnal houses bespattered-the very atmosphere pulsating agony; the grey sky reflecting its red. Holding his nose and stopping his ears Aaos walked on . . . Then he paused and his frightened eyes watched the work of slaughter and he observed that every victim was already beheaded, but not dead, that they were sheep and being bled to death. As he watched the mass of writhing corpses in that foul Bedlam of death groans- made more loathsome by the ribald jesting of the slaughtermen, the scene became more vast, more heathenly impossible, when he noticed towering before him a giant shape with gory sheepskin used as loincloth, who, with a shrill voice shouted: "Woe unto you that seek this awful place of satiety. I am the guardian named Necrobiosis, in order that there may be mobility!" Then seeing Aaos he laughed hideously, and addressed him thus: "But why cometh Aaos in the close season? Thou old dodger of Time, thou eye winking at all things! For thou canst will love in that which is most repulsive. Away O Aaos, Thou too art an arch-slaughterer of sheep. " Then the giant gave an awful grimace and turned his back, snapping his teeth and howling like a dog. Becoming larger and larger till of cosmic vastness, thus he disappeared. When Aaos awoke, he

muttered to himself: "Beyond time there is a sensation as of awaking from the utmost impossibility of existence from the mad dreams we call reality; the stupidities we call will." Then Aaos arose to fill his lungs with fresh air and have the good of motion.

On the Announcer of Great Events

One night, Aaos dreamed he was mournfully labouring his way uphill, through an endless ruin of cities. The streets were a chaos of debris-the air heavy with the stale stench of damp charred wood and mouldering refuse. Nowhere saw he a sign of life-The sky was dead and breathless. Stumbling along till his body sickened. Wearily he paused to rest and looking down, noticed the litter of a manuscript. Stooping, he chose the nearest fragment, and this was what he read: "I too was once a mighty pleasure garden of all things that enchanted the senses; possessing men and women of every desirable form and nationality. All the hidden treasures of nature were exhibited with art and cunning accident. No desire could be ungratified. . . . What am I now? A putrid mess and dust of dead habitations. An empty wine skin destroyed and gone rotten! O, stranger, what is the cause of my desolation?" Aaos, sitting down, mused long to himself: "When the very ground beneath one's feet collapses, what is secure? What chance of escape- but fore-knowledge? Would the study of grammar, or correct pronunciation of language, save one?" While he was thus meditating, suddenly he was afraid and gave a start. For beside his shadow grew another shadow. And when he looked round, there stood before him an illuminated youth who said: "Awake Aaos, This sorry ruin thou didst cause by thy greater love. All these pleasures were but dreams, which awoke too violently. What is all sexuality but the infinite synonyms of Self-love; self created and destroyed? These pleasures now dead, suppressed their own antecedent indulgence by afterthoughts of women. All original thought, once suppressed becomes volcanic." Aaos, winking his eye, answered: "When asleep, one should procreate in barren soil?" at which they both smiled. After they had surveyed each other, Aaos arose and left the youth. Surmounting an eminence he searched the sky long, until he observed the faint glow of the sun struggling through the mists, he spake thus: "Abstinence from righteousness by total indiscrimination, becomes limitlessness. O Sun! like thee, I too will kiss all things and sleep alone, so that they propagate my ecstasy!" Awakening Aaos remembered his purpose, and spoke to his heart: "The arcana of desire [i.e. Self-love] would be satisfied with none but its original Self-by the unique. Thus my morality taught me by dream symbols. As in life, so in sleep-all things have a sexual significance, hidden by righteousness. Herein is a mystery and the means to will. What is all humanity but one's own forgotten deliberation-becoming restless? The unexpected bark of a dog should not frighten. Neither is medicine taken by pronouncing the name of the remedy. Verily, in the time of cataclysm it is too late to pick the right word."

The Dream That Came True

One night Aaos was pleased with this dream:

In his early youth, he met a beautiful maiden-famous among men who knew perfection. She was everything desirous, even to her name. He became her lover, and knew her . . . to be true. But an evil voice spoke unto him and he doubted her, believing the

voice-because it was of one he had made his friend. In youth-like rage he cast aside his lover and wandered into marriage of every kind, without satisfaction. Then the evil voice died. For years Aaos wandered restlessly seeking, but never finding his lost love: thinking they were both in Hell. Then in his utmost weariness and despair, he thought much more deeply; and at last realized that the dream was the time for magic. And then he willed . . . With the new moon his wish was materialized and again he met his first and only love. Their hearts being still virgin, Aaos spoke unto her: "Out of Chaos have I awaked and found thee, O beloved. Death itself shall not part us; for by thee alone will I have children." And they married and were ecstatic thereafter: for in their ecstasy he noticed Death smile. Aaos then awoke still living their ecstasy, and breathing heavily, spake to him self thus: "When the thing desired is again incarnated at the time of ecstasy; there can be no satiety. ONE! we now part. All things are possible with the original belief, once again found. The belief, simultaneous with the desire, becomes its parallel and duality ceases. When ecstasy is transcended by ecstasy, the I becomes atmospheric-there is no place for sensuous objects to conceive differently and react. Verily, greater will has no man than to-jest in ecstasy: retain thyself from giving forth thy seed of life." Aaos rising from his couch-threw away his sword and exclaimed aloud: "Now for reality!"

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~ The Focus of Life ~

By Austin Osman Spare

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"The effort of remembering in the Valley of Fear."

KIA OF THE EFFIGIES SPEAKS OF ZOS IN SOLILOQUY:

I bring a sword that contains its own medicine: The sour milk that cureth the body. Prepare to meet God, the omnifarious believing,-Thyself the living truth. Die not to spare, but that the world may perish. Nature is more atrocious. Learning all things from Thee in the most sinister way for representation: from thy thought to become thereafter. Having suffered pleasure and pain, gladly dost thou deny the things of existence for freedom of desire-from this sorry mess of inequality-once so desired. And is fear of desire. The addition of the 'I' of a greater illusion. Desire is the conception I and induces Thou. There is neither thou nor I nor a third person-loosing this consciousness by unity of I and Self; there would be no limit to consciousness in sexuality. Isolation in ecstasy, the final inducement, is enough-But, procreate thou alone! Speak not to serve but to scoff. Hearest thou, heaven's loud guffaw? Directly the mouth opens it speaks righteousness. In the ecstatic laughter of men I hear their volition towards release. How can I speak that for which I have necessitated silence? Salvation shall be Unsay all things: and true, as is time, that speaketh all things. Of what use are hints or stage whispers? True wisdom cannot be expressed by articulate sounds. The language of fools-is words. In the labyrinth of the alphabet the truth is hidden. It is one thing repeated many times. Confined within the limits of rationalism; no guess has yet answered. O Zos, thou art fallen into the involuntary accident of birth and rebirth into the incarnating ideas of women. A partial sexuality entangled in the morass of sensual law. On earth the circle was fabricated. The origin of all things is the complex self. How shall it be made the end of things? Dubious of all things by this increase, and ignorance of individuality. I or Self, in conflict, separate. This forgetfulness of symboli becomes the unexplored 'reason' of existence. Unable to conceive the events of the present: what shall be knowledge of past and future? Verily, this creator speaks 'I know not what I do.' And in this living nightmare, where all is cannibalism. Why dost thou deny thyself? Verily, Man resembles his creator, in that he consumes himself in much filth. Heaven gives indiscriminately of its superabundance to make the ghastly struggle called existence. The necessity was a deliberate serving of its own pleasure-becoming more alien. Remoteness from self is pain and precocious creation. Through this remoteness from Self-thou dost not hear thine own call to be potentially Thyself. The living self does not habitate. There is no truth in thy wish. Pleasure wearies of thee. Ecstatic fulfilment of ecstasy, is it asking too much? Alas, the smallness of man's desire! Thou shalt suffer all things once again: unimagined sensations, and so consume the whole world. O Zos, thou shalt live in millions of forms and every conceivable thing shall happen unto Thee. Remember these senses are that which thou hast desired. What is all thought but a morality of the senses that has become sex? What is desired of the Self is given-eventually. The desire is sufficient. The 'Self,' will pleasure in all things. There is only one sense,-the sexual. There is only one desire,-procreation. I am the cause-thou the effect. I am all that I conceive. Not for all time but at some time. 'I multiply I' is creation: The sexual infinity. There is no end to the details of my extreme likeness. The more chaotic-the more complete am I. The soul is the ancestral animals. The body their

knowledge. This omnivorous soul, how lusty: it would seem to be everlasting in its suicide. These modified sexualities are the index of knowledge; this realized; the dualities do not obstruct with associations that involve infinite complexities and much education. Existence is a continuation of self-realization. To create value where there is none. By all desire being one there is no overlapping nor the later necessity of undesiring. Complex desire is the further creation of different desire, not the realization of [particular] desire. O Zos, Thou shall die of extreme youth! Death is a disease of fear. All is a backward walking-realized incapacity of volition: To walk towards thyself. With thine infinite self multiplication of associations Thou knowest all things. Among sentient creatures human birth is highly desirable, man desires emancipation-liberation to his primeval self. Remember! Didst thou leave the high estate for worse things? Man becomes what he relapses into.

"O Zos, though art fallen into...the incarnating ideas of women"

Cast into demoniacal moulds, human nature is the worst possible nature. The degenerate need women, dispense with that part of thyself. Give unto her all thy weaknesses, it is the suffering half. Pain awaits him, who is sentimentally desirous. Be it thus: 'Woman, there shall be no vintage from our kisses'. In man and woman is thy 'being.' But I say, Thou could'st create this body anew. Awake! The time has come for the new sexualities! Then would be occasion for greater pleasures. To improve the species ye men must love one another. This old illusion of righteousness has gained a future state wherein men labour every doubt. Thou art that which thou dost prefer. The seer, the instrument of seeing, or the seen. Conscious desire is the negation of possession: the procrastination of reality. Make thy desire subconscious; the organic is creative impulse to will. Beware of thy desire. Let it be something that implies nothing but itself. There are no differences-only degrees of sensation. Provoke consciousness in touch, ecstasy in vision. Let thy highest virtue be: "Insatiety of desire, brave self-indulgence and primeval sexualism." Realization is not by the mere utterance of the words 'I am I' nor by self-abuse, but by the living act. If the desire for realization exists in thee, sensuous objects will continually provide conveniences. Realization of this Self, which is all pleasure at will, is by consciousness of one thing in belief. To be the same is the difficulty. Thought is the negation of knowledge. Be thy business with action only. Purge thyself of belief: live like a tree walking! Take no thought of good or evil. Become self-active causality by Unity of thine, I and Self. Reality exists but not in consciousness of such: this phenomenal 'I' is noumenal and neither-neither. Now thus is concentration explained: "The will, the desire, the belief; lived as inseparable, become realization." Truth concerns exactitude of belief, not reality. He who has no law is free. In all things there is no necessity. Become weary of devising wisdom in morals. Many unseemly words have been spoken in self slander, what more painful than that? For in the mud I tread on thee. The path men take from every side is mine. There is nothing more to be said. 'I'-infinite space.

"The soul is the ancestral animals"

Aphorism II

"Morals of shadow, wherein the Arcana of Zos has no commandments"

ZOS SPEAKS OF IKKAH:

Leaving aside all unreal dreams, consider this world as insincere disbelief. Lo this day salvation has come. My 'I and Self' has agreed in belief. I would ask of thee thy suppressed self. Is it not the new thing desired? No man shall follow me. I am not thy preservation. Thou art the way. Assuredly, thy virtue is to be equally different. Thy complaint is the calamity: The hypocrite is always at prayer. Dost thou suffer? Thou shalt again suffer, till thine I does not fear its body. Rather seek and increase by thy temptations, it is but the way to intelligence. Transgression is wiser than prayer: Make this thy obsession. Thank only thyself and be silent. The coward's way is religion. There is no fear-but righteousness. Let this be thy one excuse, I pleased myself. Brave laughter-not faith. Rewarded are the courageous for they shall pass! Thine I is envious of satisfaction. Yet none devotes himself to reality. Whoever learneth much, unlearneth all sentimental and small desires. This is the new atavism I would teach: Demand of God equality-usurp! The mighty are righteous for their morals are arbitrary. Live beyond thought in courageous originality. These hopes and fears are somnism, there is little reality. Repent not, but strive to sin in thine own way, light-heartedly: without self-reproach. One becomes the thing itself or its creature. Judge without mercy, all this weakness is thy self-abuse. Experience is by contract. The great experience: Seduce thyself to pleasure. There is only one sin-suffering. There is only one virtue-the will to self-pleasure. The greatest- the greatest non-morally. The origin of morality is obedience to the earliest form of government. In youth, all things have to obey their parents. O, my aged IKKAH, loose this the navel cord, that my youth may pass! The most important outcome of human effort is that we learn to become righteous thieves: To possess more easily of others for self-advantage. In this incessant glorification of work, I discover a great human secret: "Do thou the work-I my pleasure." As above so below, this is never sufficiently realized. . . . Remorse? Nay, do unto thyself all things, fearlessly. Finality is reached when ye have learned to digest everything. What is all man-slaughter but what ye have done unto yourself? Only where there is necessity is ther death. Dispense with all 'means' to an end. There is nothing higher than joyous sensation. Eternal Self! these millions of bodies I have outworn! Oh, sinister ecstasy. I am thy vicious self pleasure that destroyeth all things. Distrust thy teacher, for 'divine truth' has prevented better men from wisdom. In such revelation there is no suggestion. Do thy utmost unto others: But be surely what thou wilt: and keep thy belief free of morality. Observe thyself by sensation: thus know the finer perturbations and vibrations. This much shalt thou learn: To love all men, for there will be compulsion.

"Which are but living their...peculiarities by a mechanism"

Serve no man, hell is democracy. Think not the words 'I wish,' say not the words 'I will.' Respect thy body: it will again become thy parents. Fear nothing, -strike at the highest. Ennui is fear: Death is failure. Go where thou fearest most. How canst thou become great among men? . . . Cast thyself forth! Of this event, genius is the successful effort of memory. Break thy commandments, be lawless unto all dogma. Revolt is the fertiliser of the new faculties. Knowledge and all evil wars react from previous existences that are now fragmentary to the body and operate as disembodied astrals. The more distant the creature that govern our functions the more unusual is our manifestation of phenomena, which are but living their physical peculiarities by a mechanism. Retrogress to the point where knowledge ceases, in that law becomes its own spontaneity and is freedom. If my word has spoken unto fragments, pushed aside marriage beds, and brushed out old grave chambers; if I ever rejoiced in calumnies, if I have murdered, lied, adulterated, robbed; if like the weather I spit on all things-is it because I remember, that of my belief-there is a volition that willeth opposite? For I love thee, O Self! For I love thee, O mine ! Oh! how could I fail to be agog for originality in self-love? Never yet has procreation with another been satisfactory. If I have wandered into marriage with anything-there has been a conspiracy of accidents: within and without. And what willeth to self-pleasure- this out-breather of good taste, this conversion to ungodliness? I know thee! . . . thou heavenly necessity that compelleth chance to supersede the sexualities! For mine I is worthy of the Self: and alone knows what is righteousness. Verily, I tell you good and evil are one and the same. It is but the distance thou hast reached. Will unto self-love - the unexhausted, the procreative of ecstasy! Where there is life there is will unto pleasure-however paradoxical the manifestation. Where living things command they risk nothing but their own law. This Self-love does not circumscribe nor promise but gives whatsoever is taken-spontaneously. Thus I teach thee, will unto pleasure of all things, for they must again change the tenacity to obedience. And this new name I give unto thee, for all accusations: Not sinner, but somnambulist. For he who premeditates, acts in his sleep. Having overcome the difficulty of obtaining a male incarnation from parents not too venereal, one's habitation should be wandering among men: Employment, devotion to Art: Bed, a hard surface: Clothes of camel hair: Diet, sour milk and roots of the earth. All morality and love of women should be ignored. To whom does not such abandonment give the unknown pleasure? Again I say: 'In all things' pleasure Thyself, for occasion need not be.

Aphorism III

"The Chaos of the Normal"

IKKAH SPEAKS OF HIMSELF:

I would counsel closed ears, for those who contain the great Ideas, have no opinions. Who doth know what his own subconsciousness contains? Still less his own Arcana. They are the great who allow its operation by silence. Of two things we have choice: degeneration or immobility. Out of the past cometh this new thing. Becoming heaven's slaves-is some of pleasure begged again? Man strives for increase, -the monstrous world of vague and mad Ideas is incarnating. Come back, your goal is jail! Turn about and you arrive This maddest of worlds. Daily is pleasure limited by the necessity of

cheapened facilities. Onwards and ever more weary-till sleep-then backwards. There is nothing conceivable that does not exist, because the vision is feeble. In keeping the right distance from Things, is Safety. But how much should we gain? Experience is ignorance. The necessity of reoccurrence. One thing is certain: we are subject to our own moral laws, whether we are or are not aware of them. The desire determines, and no later belief shall alter it one whit. The highest creations are those that harmonize the most incongruous things. Art is the truth we have realized or our belief. The great human factor in Life is deceit: Always the greater deceiver-self? The wrath is revealed against all that hold the truth in righteousness. Still are those shallownesses, who could know they hide a universe? And tell me, what is it the obvious does not contain? Know much of life! Should death give you its secret? Self suggestion-to will, this is the great teacher: not dogma. To those of fixed Ideas, beware of suppressed evacuation. What the world reveres most, treat with the utmost contempt. Consumption, evacuation, sleep: this labour suffers of no variation for to-morrow we again procreate life. O, fool! suicide does not exist . . . there is no death. Death is change and for many very small change. You who stink like a butcher's shambles-what is your daily menu? Become less carnivorous. If the food is wholesome, the body shall not suffer. The difference between man and beast is one of acquisition, not digestion. There is no lasting peace-ye eternally fall in love with the new thing of belief. To the mental gymnast: your somersault returns from the place where it began. Slave! All you know for certain-you suffer. Embrace reality by imagination. From birth is a degeneration of function-safe is he who never leaves his mother's womb. What is perfect does not reflect its caricature. What is true has no argument-in that it is volition. The workers of malignity own the Kingdom of Earth. What asses these teachers, prophets and moralists now appear! And through them what greater she-asses we have become! You would have prophecy? First tell me your sleeping partner's name What once evoked a mighty passion-is now repulsive; lest ye forget: sleep alone. If you yourself cannot be ungodly-then nothing will convert you.

"All things are possible even in nightmares"

No nearer the goal for life is eternal. Which are more unclean: they who make a profession of their morality, or they who prostitute? Life is a viscous charity from which germinates friendships towards parasites. The necessity of a better life is intoxication but more and greater things than strong drink intoxicate. Thou hast become remote-I rejoice in thee! Who invented such things as vanity and humiliation? The higher the form of creation the more it habitates earth and the more it is conscious of body. Everything that is half realized becomes the material of dreams; man has always badly mixed the dream with the reality. He who transcends time escapes necessity. The living Lord speaks: 'In disciples is my satisfaction.' A weary one asked: 'Is it not written on the sandals of the prostitute-follow me?' All undesirable things become morally fearsome. Only the animal in man dances . . . Hatred is life-the love of possession. He who can truthfully say-I believe in nothing but myself-in all things realized.

Zod-Ka Speaks of Ikkah

The abyss Self projecting from non-existence the procreatrix I, was the great change and the beginning: to extend the purpose of desire-for Time to make all existence inexact-those things kept ever vague. Thus was the will to operate unbegotten. One thing is nominally, everything alternately desirous. That which is first desired is permitted, then externalized and taken away by a circumlocution of beliefs becoming law. No knowledge would separate us from the virtues of non-existence but that for man-having become involved with disease, all his food is poisonous; his complete saturation is inevitable that he may become again healthy. Thus man wills by thought. By the 'death posture' (A simulation of death by the utter negation of thought, i.e. the prevention of desire from belief and the functioning of all consciousness through the sexuality) [not for subjection of mind, body or longevity nor any thing as such] the Body is allowed to manifest spontaneously and is arbitrary and impervious to reaction. Only he who is unconscious of his actions has courage beyond good and evil: and is pure in this wisdom of sound sleep. Will to pleasure is the basic function underlying all activity whether conscious or not,-and whatsoever the means. Denial of this Self-love is disease-the cause of homicide; the sufferings of part-sexualities and small things germinating. Knowledge of necessities is desirous:-Deliberation is but a sorry dissatisfaction-a first cause of illusions, harnessing man to a mass of half-realized desires. Remember! O Ikkah, these present Ideas of consciousness obtaining in senses and bodies, are transitory-are destined for usage and other predeterminations-and unnecessary to wakefulness. Will is transition; the painful process of transmigration-the labour of birth of death. Volition to supersede a thing is inability to realize the living Self. For whatever is attained is but the re-awaking of an earlier experience of body. Man should most desire a simultaneous consciousness of his separate entities. All consciousness of 'I' is a decline and vegetates good and evil afresh-the compulsion of limit and morality. From spontaneous nonexistence, germinate all significant ecstasy-that shall last in the uttermost impossibilities unconditioned to will. Alas! what ornaments are grave-yards? The pleasure ground of self is contact with the living. The fool hastens to man with a mouth overfull of new discoveries of power subservient to will! What matters it that we have realized a little more of I? Of beyond its limits of possibility?

"Abandon this haunted mortuary in a blind turning"

Note well! All things are possible even in nightmares-becoming, they are a necessity, an additional boundary to memory-the further separate entities of consciousness. Remember O Ikkah! Thou shalt not cease to be again what is denied-unto the end of conception: thus man has constructed his seed. These sentient creatures and the beyond conceptions in the order of evolution were thou once as they? O Ikkah, Thou art this present God-this termite and many other things not yet domesticated or associated with thought. This focus 'I' called consciousness is unaware of its entire living embodiments but alternates and epitomizes their personalities. What is 'I' and the extent of its conscious habitation?. . . A weak desire, a memory governed by ethics and ignorant of its own bodies. Therefore that which is indeliberate is the more vital and is will: discarded knowledge is the sexuality and becomes law. Thus entity exists in many

units simultaneously without consciousness of 'Ego' as one flesh. Verily, I say-the deliberations of many exist in living animations-their consciousness split among a multitude of creatures but knowing only the more important [?] incarnations-What greater misery than this? Of others, their awake-consciousness is aware of more than one entity and obtain ecstasy by saturable desire. O Ikkah! Jest viciously! Abandon this haunted mortuary in a blind turning-by significant courage. The 'I' surfeit-swelled is the end of compassion-the indrawing of sex to Self-love. Fortunate is he who absorbs his female bodies-ever projecting-for he acquires the extent of his body. Whatever is desired, predetermines its existence in endless ramifications miserably and evanescent: Self-love is the paradox of I. Oh Ikkah Zod-ka! Thy fiction of finality has prevented sleep and created eternity. O, invent sound sleep by the utter ruin of cosmos! For impalpably and anterior to consciousness-all things exist.... With sensibility and name, becoming its living simulation and thus it disappears-involving its consequent necessity. Reason has become too sensible, thus desire has become legerdemain mixed with diablerie. The soul, proud and blighted . . . is a civil war of desire: thereof the necessity for medicine and anesthesia. Man has made this environment: the mind is now the belly of the sexuality. Thus I suggest to thee- Self-love and its own temptation to excess. Verily, greater courage hath none than to satisfy the unexpected desire by Self-pleasure. For this reason, that when the desire again reacts, to operate in the ego, the suffering shall be ecstatic. How do I know? Not by farcical dialogue with Self but through contact with its undulations . . . are we not ever standing on our own volcano? What is beyond man-something more dishonest or a further beast? One thing is desired, another is thought; and a different becomes. Everything loved obtains an obscene disease. These dream postures are ominous pophecy of thyself to become-the obscure wish. O joy and woe! which is the higher morality-to love man while being man or to reincarnate as woman to fulfil desire? Death is that degeneration, an alternation of ego in consciousness [i.e., desire], its metamorphosis into separate entities for that purpose: serving its own. Man's living virtues are those unfamiliar with names. His absurd I is ever supralapsarian. Man has exhausted his courage by imaginations engendered from the damned: Never can he satisfy what follows these repressions. Thou who tremblest all over! Thy soul shudders! Thou dost perish from the poison of yesterday's armour and righteousness! O incomprehensible synonymy! O thou who art neither the vigorous kiss of my twin sexes nor its writhings of hatred and black shame. Nothing is discovered of thee until I invented it: from the ceaseless resurrection of earlier deliberations. O thou syzygy of my I and Self! Thou becomest volatile to whatsoever is sensed. Art thou the hidden wish for madness and hysteric love? O thou "untamed" within, thou shall not lose virtue-for thee I will not domesticate while generating. O idiocy! where is that path where I may wander naked in frenzy, a trespasser against all things reasonable? O time! saith good and evil: 'Come, come! Ego, I come!'

"Laughing aloud, Zos answered"

. Knowledge alone is transitory, the illusion subsequent to 'I desire all things.' Eternal, without beginning is Self; without end am I; there is no other power and substance. The ever changing modifications and diversities we see are the results of forgetfulness, misinterpreted by nightmare senses. When the Self again desires, then

I only and nothing else shall remain. Permitting all things, whatsoever is imagined comes out of it. Believe what you will, it has no compassion. The connotation Self-love is applicable to all things. To it, all things are equal. The destroyer of devotees; lover of all things unique. Giving overflow to all who are indifferent to wangers, who jest at doctrines . . . of emancipation in celibacy and vituperation. I declare this Self-pleasure alone is free of Theism; the disenfranchisement of God and the distractions of ego in the many entities of existence I show. Ye who praise Truth thereby causing its necessity are compelled to live differently. Out of this afterthought of belief-thrives this somnambulating generation of unpleasured fools, liars and homicides-ever bewildered by good and evil. All has become inborn sex, so complex 'am I,' that a successful awakening is impossible without catastrophe. Birth is now painful, life a dire necessity and death an uncertainty-except of fearsome things. What further, O Ikkah, should a cesspool of truths contain? Nor truth, nor women, nor anything else once made objective shall satisfy. They who are committed to doctrines shall continue to move in this cycle of transmigrating belief: degenerating beyond limits they dare not face, and so allow conception to exist of itself from the imaginations 'I believe.' What more disgusting? For I am all sex. What I am not is moral thought, simulating and separating. Imagined through forgetfulness, born asleep, whose very essence is vague, how can this world with such vapid antecedents, be anything but unthinkable! What man prohibits and then commits will certainly cause suffering, because he has willed double. Born of complex desire, results of actions are dual: multitudinous virtue and vice. Creation is caused through this formula of reaction and is a servile believing-all this universe has come out of it. When by that unprohibiting Self-love all this cosmos is certainly familiar and pleased, it should be practised with labour. But who is honest enough to believe this without relapse? Having renounced both good and evil conveniently, one should engage in spasmodic madness. Renouncing everything else take shelter in that Self-love, which incites the functions into the bold, 'freedom from necessity am I': virtue and vice shall cease. Self-illumination am I; the procreatrix of this universe. Indomitable in body: born of the bastard truth I made. When the eyes are shut the world certainly does not exist. O chaos! is there no greater joy than flagellation; the ecstatic paralysis that makes holocausts of withered souls; the hideously pitiable cripples-"I fear . . ."? I assert this Self-love to be a most secret ritual hidden by blasphemous Ideographs: and he who calls, pronouncing the word fearlessly, the entire creation of women shall rush into him.

What are lies-but mistimed events?

What is time but a variety of one thing?

What is all folly, but will?

What are all beliefs but the possibilities of I?

What is all future but resurrection?

What is all creation but thyself?

Why is all existence? Awake! Up! up, for thine own sake-
Self-love discover.

"...Something that has resurrected from an archetype"

O sin, where is thy violence?

O love, where is thine incest?

O thought, where is thy courage?

O hope, where is thy faith?

O Self where is thy humility?

O truth, where is thy mispronunciation?

Verily, Self-love alone is complete!

The Sexuality and Sleep of Aaos

Aaos having realized at an early age that all systems of belief, religion and rituals; consisted alone in their original value to their creators; And were of the weary, to incarnate pleasure by hope, control by fear; and to Deify by morals; That cowards fear, and must needs promise pleasure of their sufferings; And they who had experienced "I," would have you destroy its body; and potential: Verily, Aaos realized that the origin of I, was for pleasurable procreation . . . but that things had been changed. Aaos then pondered in his heart long over the geometry of the world of senses; and spake thus: "How far short has realization fallen from original conception? Have we not lived all things previous to the event? What is any desire but all desire? but men get married and nothing is sufficiently arbitrary. I am the origin of all creation, certain it is that I want not salvation, [observing all the miserably diseased mob:] "O, grant that I may add to the world a far greater suffering!" God is a precocious creation of the Apes, something that must be suppressed: Man must regain his sexuality. What is man-this feeder on dead bodies of Self? . . . A mole, a carnivorous plant, a disease of himself, a conglomeration of-"it was" and a cause, effecting the miscarriage of his desires-ever creating his future necessities: What man knoweth the perturbations of his own fear? Verily, suffering is its own reward. He who willed, knoweth not his own offspring. Man projects a vague 'Self' and calls it truth and many other qualified names: Verily, once a Thing is named it becomes nothingness to its meaning. All happiness is an illusion and a sorry snare. All righteousness is a dishonesty and all sin a pleasure. Assuredly, the courageous alone seem safe . . . without remorse. Man invented Self-pleasure but knoweth not his own love. Everything was once arbitrary. Yet they who spoke: their power has ended in common sexual practice-abnormal only with jaded appetites. They who knew were rightly crucified, scorned, ignored and their mouths sealed with their own excrement. Have we not forgotten more than we shall ever learn? Where is the magic to revitalize the mouldering words? Everything is again eventually arbitrary! What is there to believe that is free of belief? What is there to will that is safe from reaction? Why is belief always incarnating? Though oft times not even a sincere wish? Who among men knoweth what he believes? Everything is true at some time. What is this unpleasant Thing, necessity-suffering? How originated pain? What is necessity-but conditioned belief? What is it we eternally desire and say, through disease? Verily, directly a man speaketh-he suffers. What is Self and I? And all these myriad forms called creation-all so essentially like me? Who can realize this Self-portraiture of all Things? Verily, the sexuality has no limit in conception. Whither I would go, there had I long been before. Eternal re-occurrence would seem necessary to greater multiplicity! For what reason this

loss of memory by these bewildering refractions of my original image,-that I once made-and out of which spring the sexes? God is born again of desire, call it by whatever name: this unmanifested memory has no name till belief incarnates. Hence it may be called,-the re-occurring sub-division of 'I'. Everything becomes necessary. Man is subject to his own law: All else is an obscene jest and a lie. Thus reasoned Aaos in his youth and went to sleep alone. After a vilely repulsive nightmare Aaos awoke saying: "Quiescent are my depths, who could realize They contain such criminal abortions of the cosmos?" What is all body but materialized desire? What are dreams but unsatisfied desires striving to foretell their possibility in despite of morals? Life is but will, that has become organic after satiety; its further desires striving for Unity. Death is that further will incarnating in body. The next day Aaos spoke unto his growing beard: "Destroy O, my Self, these hallucinations of I am not by knowledge of pleasure." Thou mighty ecstasy that willeth Thy pleasure in suffering! Make my consciousness reality of thee in body! What is Self but Cosmos? What is I but Chaos? Eternally creating its pleasure, everything could become arbitrary. Whatever deceit we practice, the functions of the emotions are one; their expression dual: Time making multitudinous by denial. What is experience, but denial? What is the centre, but belief? After a long suspiration, Aaos spoke aloud to his 'I': "Awake, my Self-love! Leave this hour of cow-dust, I am all things to pleasure. Too long have I lived the nightmares of others in my sleep . . . Arise! get forth and feed from the mighty udder of Life. Thou art not a cow-herd, nor grass, neither cows no kine! But once again, a creator of cows-who loves their breasts! Are not all things cows to thy pleasure-whether they would or not? And what is Cow? Is it not a fountain? Didst thou not create God, teach nature all secrets and crowd the spaces with cows of desire, unknown and manifesting? Didst thou not create and destroy Woman?"

"Once again to earth"

Again Aaos spoke, but unto his lidless eye: "Behold thou hoary, white headed, thou silent watcher of night and day: thou death-clutch on the smallnesses of Time! This neither-neither I, shall transvalue ennui, fear, and all diseases to my wish. Dead is my misery in suffering! How could it exist in my Zodiac, unwilled? I, who transcend ecstasy by ecstasy meditating Need not be in Self-love! Verily, this constant ecstasy I indraw from Self-creation. By castrating 'of,' my belief is balanced: my arbitrary automatism serving its diverse self-pleasure." Then Aaos meditated and murmured: "All things exist by me: all men exist in me, yet who doth not turn away from his own superabundance while realizing? All desire is for unity: thus my vision seeth through mine ears. Let my unity be realized sufficiently, thus shall my sexuality be convenient unto itself and escape the conceivable . . . Where is lust when the tests wither? Verily these senses have a further pupose beyond their own: thus shall thou steal the fire from Heaven. All things return to their earliest functions." At that moment Aaos realized he was not alone; and a voice asked: "Hast thou no fear?" Laughing aloud, Aaos answered: "Hidden from thy small susceptibilities, monstrous enormities are committed! On the day my wind bloweth a little the cow-dust away-thou O fool, shalt vomit hot blood at thine own prostitution and incest. When thou knowest not, the lust wills non-rationally, the belief bindeth with modest Ideas; the body is subject and suffers. What man can prevent his belief from incarnating? Who is free of filth and disease? All men are servile to the great

unconsciousness of thier purpose in desire. The I thinks, the Self doth. There is no salvation from desire, neither day nor night does it cease its lengthy procreation of cause and effect: penetrating all things inexplicably. Endless are its elements and nothing whatsoever escapes its embrace-but its own Self-love. . . . Should I fear my I?" Aaos lowering his voice, uttered: "What further use shall I give my sexuality? Verily it is alway speaking for me! This I, non-resisting to the Self, becomes irresistible." When the voice had left Aaos went his way muttering and smiling: "Can it be possible that dead wives resurrect?" For he thought that-Woman was dead. With this reflection Aaoss became silent. Awakening from his Self-introspection he spake aloud to his body: "Man is something that has resurrected from an archetype, a previous desire gone to worms. All conceptions predetermine their degeneration or supersedure by degrees of morality. Verily a new sexuality shall be mine,-unecessary to degener ate or surpass. To give it a name, I call it the Unmodified sexuality; without a name it shall be conscious of all desire: thus no ecstasy shall escape me. Its wisdom shall be dreams of Self-love vibrating all the manifestations-I am he, who self pleasures non-morally."

The Dead Body of Aaos:

Aaos preparing for death uttered in soliloque:

"O, thou inconceivableness that transcends human desire; thou magnificent incongruous Face. For millions of years thou hast not wearied of my body. What would Thy pleasure be but for my wantonness?" "I teach you the glad death of all things." Thus spake my knowing mouth. "My belief has created the more beautiful body and desires of rebirth. Fear I the transvaluation called death? Knew I not death, when time was born? Arise, old memory! And tell my consciousness of this frequent experience-once again!" Then Death spake unto Aaos: "No stranger, nor enemy to me is Aaos, we are too ancient friends to come to blows. What hast thou come to take from me this time? What fresh associations for thy new body? No self-denial has Aaos! Thou hast not come to rap tables. To awake the disembodied Astrals!" Aaos answered: "In my life my memory lived numerous remotenesses which were once me. My belief reached associations that out-stripped all morality and rationalism. My I chanced much with the Self: certain it is, I come not to repent . . . nor seek a wife. Yea, my will conquered faith and sincerely laughed at every righteousness! No w that my individual consciousness dissolves, to saturate again with its furthestmost desires, to form the new body:-O mighty death, remember at the time of incarnating-my utmost immorality, my frightening madnnesses, my jesting sins, my s atyr carouses, my grotesque concubine of chaos! Remember O death, my frenzied longing that has no name [Oh, forget my first kiss of love, now withered as a fallen leaf]. Make this my sexuality complete, all knowing, so that I may again procreate the lusty Self-love in isolation!" Then Aaos spake unto the ferryman: "O time, of nothing now am I ashamed to admit parentage. What I generate is future, body to become. I have learned and unlearned in equal labouring this universe. Hard has been my faith and denial. That which is incomprehensible have I made,-have I impelled inwards to make secure for reaction. My knowledge is but the murmuring of a few words with ever changing intonation and

meaning. For I have suffered that which shall never be forgotten or spoken: Thus much have I realized of Life. Where is fear when I impel procreation? O earth! all memories! solid, liquid, vapour and flaming! Old sentiment is my body, germinating afresh: again to exist and change by the command, 'I desire.' The Alpha and Omega of my wisdom is-glad suicide: it has become inevitable and shall be my payment to thee. Steel and poison are my friends. Steel for Self, poison for vermin-for myself diseased. I will this fruitful violence, my death kiss, thus to realize my hyper-commands." With his belief firmly fixed, his full red lips smiling, with bright eyes; Aaos clasped his sword saying: "Greater love hath no man than Self-destruction in pleasure." No new experience for Aaos! And thus he died.

Death is named the great unknown. Assuredly, death is the great chance. An adventure in will, that translates into body. What happens after death? Will it be more surprising than this world? Could I say? My experience may not be the commonplace . . . Without doubt, all shall experience the 'rushing winds' that blow from within, the body beyond perspective, into cosmic dust,-till consciousness again develops. Death is a transfiguration of life, an inversion, a reversion of the consciousness to parentage and may be a diversion! A continuation of evolution. The coming forth of the suppressed. Do you know what happens to the body at death? Exactly what changes take place? Well, so it happens to your beliefs, desires, etc., that make consciousness, for all things seen are incarnate desire, the unseen; Ideas of the past and future bodies.

"The Death Posture"

From these the new body is determined and parentage selected by the laws of attraction. The wise man makes sure of his future parents and a male incarnation before death. Consciousness [for most, only three dimensions] is not so definite as in life but to the extent of your will in life, that much is your consciousness in death. Death is the manufacture of life. A dream is a sore likeness of Life. Death is a sore dream of life. Its period depending on the perfection or otherwise of the individual but closely follows in duration the previous life-till re-incarnation. Death being a living nightmare of life, has painful possibilities-in the degree of unified consciousness. A ghostly world of 'perhaps' where all the vague potentialities of desire, are incarnating. There is no women as such. Again I say, death is the great chance and there grasp where thou hast before failed in body. If fate is life, then death is the hazard to alter fate! A world where will creates the afterthought in its own image. For most, death will hold mainly blank pages, but were we ever treated all alike? Study your dreams in this life, it may help you in the death posture.

The Heaven of Aaos:

"All things are subject to resurrection" thus spake smiling Aaos, on rising from the dead. Then turning towards his shadow . . . "I come! the changing word that destroys

religion, a vortex wind that shall jest in Temples! Again! A reveller in the marshalled order of the sexes, the mad anarch of desires, the wild satyr of wolfish kisses! Once again to earth, O Thou whirlwind of desire, thou drunken breath of ribald lightning! My vampire chalice of ecstasy! Yea, as my rapacious flame reareth before thee, thou escapeth from me with the laughing whisper of thy wonderful pleasure! O, L.C.O' CS!! thou insatiable thirst of my self-love, with none but thee will I procreate!" "What now am I after resurrection? The sinful despair of magic? I am the Iconoclast of Logos: The sun-satyr of Chaos! Thunder and lightnings? Yea, a vital gaiety to drowsy dust, to blase souls. Ecstatic laughter that reverberates and awakens . . . I am the shuddering heights and suffocating depths of ego, slipping and becoming. Inconceivable women am I. A clouded vista of abyss, wherein to visit naked, my vampire Self. Wherein to write a cryptic language of my sexes, that I am the Key. Wherein to belch forth venomous atmosphere towards the highest. Wherein to drench my thirsted tongue on thy goat's milk; to battle with thy cataleptic kisses, to swoon in thy consuming subtilty. O my mistress, I am unutterably drunk striving thy depths. I am the great cypher of love and hate knotted. The sphinx surviving, never sufficiently imagined. I am the grotesque refractions of form and Self. The bitter purgative, called death. A violence that out-lasts the morning. Moon turbulent waters am I: the frightening black Albatross of unashamed women-where men are. I am the over mature breasts of a child: the virgin womb, hidden by nightmares. Constant in metamorphosis, permeating creation without compassion. The unexcelled impulse that has never failed. Yea, I am all these-yet never known. My kiss is a sword thrust! For whom, am I, this insatiable fountain in the hot deserts? Only for thee, O, L.C.O'CS!" Thus sang Aaos, the blasphemer, throwing off his grave shroud. Going again among men [for he pleased in all men], he gave unto them his magic book, named: "Life and Death, the jest called love, wherein every man is a God, in whatsoever he will his belief." And Aaos passed his way, muttering to his goatish beard: "What now is left all hope is dead? For I have buried my illusion and dishonesty. Thus my body is now all inconceivableness! O, God, where is thine enemy?"

The Dreams of Aaos

The I and the Arcanum

One day the time drew near for the experiment and Aaos was watching the waters, to make arcana by arbitrary projection into the utter void of his isolation. And this was his wish-"In future my dreams shall interpretate themselves as will [i.e. reaction]." For, he reasoned: "Why not live asleep all suffering?" Aaos had lived the preliminary ritual of habit in the cesspools and exhausted them in the mountains. Before projection he prayed thus to the waters:-"O thou I, vice versa-my God. I at least shall not be thy jest. In life I have realized possibilities not contained in heaven-amidst a cowardice inconceivable but accomplished everywhere. I have made known [opening his book] something that is different to the muck of retouched photography which men call reality: although it has been the evil habit of thousands of years. I have created art [lived belief] that surpasses all evolved conception. I have incarnated that which I-need to rationalize: Verily-not the ever present portraiture of experience to satisfy the ovine: No obvious allegory of asses-thinking God: No still-life group of empty bottles and old maids commonplaces: Nor the gay-tragedy of song. But stange desires of stranger arcana. The law I make while thinking God-and will smash and remake again: so that I may

commit every conceivable sin against its word. My utility has been-my pleasure-that alone is my service to man and to heaven, in that I am the Goat." After his devotion Aaos prepared for the Death posture and judgement. Awaking from the awful wrath-his teeth chattering, his limbs shivering and drenched with a cold perspiration, he allowed the ague to exhaust itself and thought thus: "Verily, I have nothing to forgive or repent . . . Alas! what fears this I but its own conditions? Man will create the faster moving body outside himself-always preferring compulsion to the infinite possibilities of freedom.

"Aaos was watching the waters"

Alas! Alas! that which is ornamental reacts its uselessness-the symbol 'I was.' The necrologue of love-is utility." Then rising from his couch and taking an ecstatic inbreath: "Again would I die violently and jest at God." The operation having exhausted him he suffered this daydream: "The waters became murky, then muddy, and movement began. Going nearer, he observed-a phosphorescent morass crowded with restless abortions of humanity and creatures-like struggling mudworms, aimless and blind: an immense swamp of dissatisfaction; a desire smashed into pieces." With his will, the dream changed and he became in a vast warehouse-cum-brothel. Realizing his whereabouts he muttered: "Such is life, an endless swallowing and procreation, morally, man is a bastard." The floor was strewn with dirty clothes and candle ends: knowing the strangest women, nothing was pleasing enough . . . so his attention wandered to the upper story. He was certain he had been there before by a staircase. But now, there was no easy means of access. He would have to climb whatever served. After much painful effort he managed to reach and hang on to the balustrade of the upper floor. There, he noticed the store contained innumerable strange effigies and new creations of humanity. He struggled further along to obtain an easy means of ingress, thinking: "Where there is desire-there shall be found the desired sleeping partner. What is true, is pleasurable Self. I have now reached the sixth letter of the alphabet." When suddenly he observed another and more agile following him-who when reaching Aaos, clutched hold of him-shouting: "Where I cannot reach, thou too shall not ascend." Their combined weight became too heavy-the balustrading collapsed and they both fell . . . Aaos felt himself falling as into a bottomless pit-when with a start he awoke, and after introspection spoke to his heart: "Verily I have fallen in love with a new belief and become moral! This I reflects itself differently. What was once easy- is now difficult. All reflections are radiated matter incarnating. Who doth know what his own stillness refracts at the time of its projection? Who would suspect afterthought without consciousness? The I, to be self prophecy-without a conglomeration of old clothes-is by a deliberation previous to will-to be noumenal; is anterior to time. Forgive? [i.e. to free from consciousness]. Yea, a thousand times! so that the desire become large and insane enough to self-will. How can memory forget-when we invented reaction? What is all bad memory-but morality? What is will but reaction-impulsed from the accidents of I?" Then Aaos remembered he had conditioned his realization by thought of time and remarked: "So ends in the part sexuality-all asses' magic that premeditates time. Much thought destroys the nerve. The arcana knows more than the I wills: and thus should I

have it." Then Aaos laughed aloud and spoke: "Up! Up! my sexuality! and be a light unto all-that is in me!" For he had-while contemplating-eluded his I and knew he would shortly obtain . . . And thus he found a new use for his righteousness.

Self-Love and Map Making

Aaos in his youth had many dreams, pleasing and otherwise; awake and in his sleep. Frequently, fragments of dreams haunted him for many a day, but they were of his marriage bed. After his divorce he slept alone with his sword. Aaos, once dreamed he was till asleep, and this was his dream: "He had been exploring an unknown country and having returned, was busy making maps from his rough sketches and memoranda. He was surprised how fresh was his memory of every questioned detail, at the ease with which his hand drew the mountains and contours of that unknown country. His dexterity became too pleasing and threatened an event long ceased and then forgotten." By his determination he awoke and was able to calm the excited passion. He was consoled that nothing had happened. Then he spoke to himself thus: "What new deceit is this? Must I be for ever solving the changing symbolism of the wretched morality-called 'I'? Do I still need a loin cloth for my passions? Verily, to be alone and map drawing is now an unsafe art! Sleep?-This sexual excitement still obtains. Procreation is with more things than women. The function of the sexuality is not entirely procreation: stranger experiences are promised than ever imagination conceived! One must retain-to give birth to will. Behold! my Self-love, thee I pleasure too well,-to let slip into other being!"

Aaos and the Undertaker

One dark night, leaving the tavern more or less sober and wandering without thought, I arrived at a well illuminated undertaker's shop. Intoxicated, I am always curious of the work in such places-so here I paused. At that moment, the door was flung violently open and five drunken undertaker's assistants lurched into me. I objected in a mild way, they being numerous and I thinking that drunkards are lucky . . . But that any resistance or excuses I might offer would be unsatisfactory was too apparent. They had reached the quarrelsome state and I discovered-I knew these men too well! From argument to foul accusations [and what did they not call me?]-came blows-I thought it safer not to run away. Did I fight well? I know they did and with drunken humour dragged me into the shop to purchase a coffin. Within, came recognition-Alas, too truly they knew me! From then no quarter was given. That drunken fight among the dead and funeral furniture was hopeless for me. I was robbed, stripped, spat upon, kicked and bound-what abuse did I not suffer? I think the humiliation and blows rendered me unconscious! But, I was not to rest so easily-they soon brought me back to consciousness for worse things . . . And I was told they had recently finished making my wife's coffin. They then forced me to view her dead body. Even in my pitiable state, I thought of the beauty of her corpse. Again, they reviled me because of her: she who, if I had not neglected her, would still be living. I, the whoremonger, betrayer of women, and arch-abnormalist. After much other insult; they told me-my fate. I was given the choice of being burnt to death or buried alive with her! Naturally my choice was to be alone. But no such chance was to be mine. I was buried alive with her corpse. With their combined weight forcing on the lid. I thought I was dead [for did I not hear the rushing winds?] when doubt crept into my soul. Then

realization of life dawned when I felt that cold corpse crushed against my body by the tightness of the coffin,-never have I realized such horror! With a mighty yell, my after suspiration burst that overcrowded coffin into fragments! I arose, thinking I was alone. But no, sitting by the corpse, amid the debris was-the devil grinning! To be alone and half alive with the devil is not a welcome anti-climax ... Then he spoke unto me: "Coward! where was thy courage, even against drunken enemies? Ah ah! Thou hast indeed willed pleasure! Who has the power, Thou or I? What medicine for the dead Gods! Thou wretched scum of littlenesses-heal thy gaping wounds, thou art more fitted to pray than to prey." Much more did he utter, till my very ears closed. With a body torn to pieces, crushed in every part-what was I to answer? My silence compelled him again to speak: "Hast thou no complaint?" In a mighty rage-for this was a worse goad than all my earlier suffering-I answered: "Curses, no! keep your possessions.-I will pleasure. Do your utmost! this poor thing my body you will again replace!" Then I fought the devil and behold,-I became alone! What happened? I, in my miserable plight, not even my teeth left-how could I have conquered the devil? Did I become a succubus? Perhaps-I became the devil? But this I know-I did will pleasure. And from this day shall smile into all men's faces.

"Tzula"

Then Aaos awoke and murmured: "Belief and desire are the great duality which engender all illusions that entangle the senses [i.e. sexuality] and prevent free will. What is all accidental suffering but reaction from dead loves now become diableries. How much are we sensible of body? Yet the composition of the body is its relationship between consciousness and all creation. Without doubt I am now an-undertaker!"

The Death of Tzula

In his sleep Aaos one day met his sister Tzula and learned she was thinking of marriage and she questioned him thus: "My most loved brother, what is your opinion of entering marriage? I would be guided by your experience and cunning on sexual matters. My body is weak from desire and suffers a horrible restlessness that surprises my habits of virginity." Aaos answered: "What cause is there for astonishment? This life force acts and invents from itself; even when the usual channels of expression are open. How much more so-when closed and the nature non-moral? With deceivers, one may well promise and not fulfil for this end, that with a double will there shall be satisfaction without the labour of birth. Resist not desire by repression: but transmute desire by changing to the greater object." Tzula answered: "Alas! this dreadful thing of desire seeks its liberation in willing opposite to all my efforts of conciliation: Cannot marriage be my emancipation?" Aaos answered: "O my sister, must thou become ever smaller from thy small desires? Oh! renounce half-desiring, much better is it to marry the evil. For thee my sister, I wish no marriage but the marriage of the greater love. For I announce, the day to come, yea it is nigh, thy absorption in a male incarnation. What is nature but thy past will incarnated and removed from consciousness by its further desires? The relationship still living provokes the involuntary purpose-thy opposition to

which causes disease, and is but resistance of the I to the Self. Bind thy desire by attention on Thy love of desire-lest it wholly runs away. Prevent thy belief from incarnating through this consciousness of the ever present greater desire. Forestall the inclinations of desire by this and not by other means of exhausting desire. Neither abstinence nor over indulgence necessarily destroys. Verily, my sister I would have thee a male incarnation." Then he became sleepy his sister becoming dim and the dream more meaningless, till he felt something that made him start with horror-awaking he perceived someone leave his couch! Aaos seizing his sword gnashing his teeth, trembling in every limb, and with ghastly visage, shouted: "Alpha and Omega! Thou thyself shall throttle that which thou wouldst surpass," And swung his sword which struck horribly . . . Then shaking the perspiration from his head he muttered to himself; "Verily! again am I the pitiable moralist, the drowsiest of watchman. Sisters were ever deceivers! All virgins are foolish; What does their virginity matter?" Then clasping his sword again he went to his couch and tried to rest but no sleep came, until daybreak: for he wondered who his sister was.

The Butcher of Those Who Follow

In a dream, Aaos one day crossed the border line and wandered into the flat country towards what seemed, in the half-rain, a deserted heap of ruins. Arriving closer to the city, there issued from it a dreadful stench accompanying agonizing groans. Entering the gates Aaos found it a vast slaughterer's abattoir; an endless shambles of dying bodies tied in sacks. The black mud of the streets was streaming blood, the carnal houses bespattered-the very atmosphere pulsating agony; the grey sky reflecting its red. Holding his nose and stopping his ears Aaos walked on . . . Then he paused and his frightened eyes watched the work of slaughter and he observed that every victim was already beheaded, but not dead, that they were sheep and being bled to death. As he watched the mass of writhing corpses in that foul Bedlam of death groans- made more loathsome by the ribald jesting of the slaughtermen, the scene became more vast, more heathenly impossible, when he noticed towering before him a giant shape with gory sheepskin used as loincloth, who, with a shrill voice shouted: "Woe unto you that seek this awful place of satiety. I am the guardian named Necrobiosis, in order that there may be mobility!" Then seeing Aaos he laughed hideously, and addressed him thus: "But why cometh Aaos in the close season? Thou old dodger of Time, thou eye winking at all things! For thou canst will love in that which is most repulsive. Away O Aaos, Thou too art an arch-slaughterer of sheep. " Then the giant gave an awful grimace and turned his back, snapping his teeth and howling like a dog. Becoming larger and larger till of cosmic vastness, thus he disappeared. When Aaos awoke, he muttered to himself: "Beyond time there is a sensation as of awaking from the utmost impossibility of existence from the mad dreams we call reality; the stupidities we call will." Then Aaos arose to fill his lungs with fresh air and have the good of motion.

On the Announcer of Great Events

One night, Aaos dreamed he was mournfully labouring his way uphill, through an endless ruin of cities. The streets were a chaos of debris-the air heavy with the stale stench of damp charred wood and moulding refuse. Nowhere saw he a sign of life-The sky was dead and breathless. Stumbling along till his body sickened. Wearily he

paused to rest and looking down, noticed the litter of a manuscript. Stooping, he chose the nearest fragment, and this was what he read: "I too was once a mighty pleasure garden of all things that enchanted the sense; possessing men and women of every desirable form and nationality. All the hidden treasures of nature were exhibited with art and cunning accident. No desire could be ungratified. . . . What am I now? A putrid mess and dust of dead habitations. An empty wine skin destroyed and gone rotten! O, stranger, what is the cause of my desolation?" Aaos, sitting down, mused long to himself: "When the very ground beneath one's feet collapses, what is secure? What chance of escape- but fore-knowledge? Would the study of grammar, or correct pronounciation of language, save one?" While he was thus meditating, suddenly he was afraid and gave a start. For beside his shadow grew another shadow. And when he looked round, there stood before him an illuminated youth who said: "Awake Aaos, This sorry ruin thou didst cause by thy greater love. All these pleasures were but dreams, which awoke too violently. What is all sexuality but the infinite synonyms of Self-love; self created and destroyed? These pleasures now dead, suppressed their own antecedent indulgence by afterthoughts of women. All original thought, once suppressed becomes volcanic." Aaos, winking his eye, answered: "When asleep, one should procreate in barren soil?" at which they both smiled. After they had surveyed each other, Aaos arose and left the youth. Surmounting an eminence he searched the sky long, until he observed the faint glow of the sun struggling through the mists, he spake thus: "Abstinence from righteousness by total indiscrimination, becomes limitlessness. O Sun! like thee, I too will kiss all things and sleep alone, so that they propagate my ecstasy!" Awaking Aaos remembered his purpose, and spoke to his heart: "The arcana of desire [i.e. Self-love] would be satisfied with none but its original Self-by the unique. Thus my morality taught me by dream symbols. As in life, so in sleep-all things have a sexual significance, hidden by righteousness. Herein is a mystery and the means to will. What is all humanity but one's own forgotten deliberation-becoming restless? The unexpected bark of a dog should not frighten. Neither is medicine taken by pronouncing the name of the remedy. Verily, in the time of cataclysm it is too late to pick the right word."

The Dream That Came True

One night Aaos was pleased with this dream:

In his early youth, he met a beautiful maiden-famous among men who knew perfection. She was everything desirous, even to her name. He became her lover, and knew her . . . to be true. But an evil voice spoke unto him and he doubted her, believing the voice-because it was of one he had made his friend. In youth-like rage he cast aside his lover and wandered into marriage of every kind, without satisfaction. Then the evil voice died. For years Aaos wandered restlessly seeking, but never finding his lost love: thinking they were both in Hell. Then in his utmost weariness and despair, he thought much more deeply; and at last realized that the dream was the time for magic. And then he willed . . . With the new moon his wish was materialized and again he met his first and only love. Their hearts being still virgin, Aaos spoke unto her: "Out of Chaos have I awaked and found thee, O beloved. Death itself shall not part us; for by thee alone will I have children." And they married and were ecstatic thereafter: for in their ecstasy he

noticed Death smile. Aaos then awoke still living their ecstasy, and breathing heavily, spake to him self thus: "When the thing desired is again incarnated at the time of ecstasy; there can be no satiety. ONE! we now part. All things are possible with the original belief, once again found. The belief, simultaneous with the desire, becomes its parallel and duality ceases. When ecstasy is transcended by ecstasy, the I becomes atmospheric-there is no place for sensuous objects to conceive differently and react. Verily, greater will has no man than to-jest in ecstasy: retain thyself from giving forth thy seed of life." Aaos rising from his couch-threw away his sword and exclaimed aloud: "Now for reality!"

http://www.hermetic.com/spare/auto_drawing.html

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About this capture

ut of the flesh of our mothers come dreams and memories of the Gods. Of other kind than the normal inducement of interest and increasing skill, there exists a continual pressure upon the artist of which he is sometimes partially conscious but rarely entirely aware. he learns early or late in his career that power of literal reproduction (such as that of the photographic apparatus) is not more than slightly useful to him. He is compelled to find out from his artist predecessors the existence, in representation of real form, of supersessions of immediate accuracies; he discovers within himself a selective conscience and he is satisfied, normally, in large measure by the extensive field afforded by this broadened and simplified consciousness. Yet beyond this is a region and that a much greater one, for exploration. The objective understanding, as we see, has to be attacked by the artist and a subconscious method, for correction of conscious visual accuracy, must be used. No amount of visual skill and consciousness of error will produce a good drawing. A recent book on drawing by a well-known painter is a case in point; there the examples of masters of draughtsmanship may be compared with the painter-author's own, side by side, and the futility of mere skill and interest examined. Therefore to proceed further, it is necessary to dispose of the "subject" in art also (that is to say the subject in the illustrative or complex sense). Thus to clear the mind of inessentials permits through a clear and transparent medium, without prepossessions of any kind, the most definite and simple forms and ideas to attain expression.

Notes on Automatic Drawing

An "automatic" scribble of twisting and interlacing lines permits the germ of an idea in

the subconscious mind to express, or at least suggest itself to the consciousness. From this mass of procreative shapes, full of fallacy, a feeble embryo of idea may be selected and trained by the artist to full growth and power. By these means, may the profoundest depths of memory be drawn upon and the springs of instinct tapped.

Yet, let it not be thought that a person not an artist may by these means not become one: but those artists who are hampered in expression, who feel limited by the hard conventions of the day and wish for freedom but have not attained to it, these may find in it a power and a liberty elsewhere undiscoverable. thus writes Leonardo da Vinci: "Among other things, I shall not scruple to discover a new method of assisting the invention; which though trifling in appearance, may yet be of considerable service in opening the mind and putting it upon the scent of new thoughts, and it is this: if you look at some old wall covered with dirt, or the odd appearance of some streaked stones, you may discover several things like landskips (sic), battles, clouds, uncommon attitude, draperies, etc. Out of this confused mass of objects the mind will be furnished with abundance of designs and subjects, perfectly new."

From another, a mystical writer, "Renounce thine own will that the law of God may be within thee."

The curious expression of character given by handwriting is due to the automatic or subconscious nature that it acquires by habit. So Automatic drawing, one of the simplest of psychic phenomena, is a means of characteristic expression, and if used with courage and honesty, of recording subconscious activities in the mind. The mental mechanisms used are those common in dreams, which create quick perception of relations in the unexpected, as wit, and psycho-neurotic symptoms. Hence it appears that single or non-consciousness is an essential condition and as in all inspiration the product of involution not invention.

Automatism being the manifestation of latent desires (or wishes) the significance of the forms (the ideas) obtained represent the previously unrecorded obsessions.

Art becomes, by this illuminism or ecstatic power, a functional activity expressing in a symbolical language the desire towards joy unmodified-the sense of the Mother of all things-not of experience.

This means of vital expression releases the fundamental static truths which are repressed by education and customary habit and lie dormant in the mind. It is the means of becoming courageously individual; it implies spontaneity and disperses the cause of unrest and ennui.

The dangers of this form of expression come from prejudice and personal bias of such nature as fixed intellectual conviction or personal religion (intolerance). These produce ideas of threat, displeasure or fear, and become obsessions.

In the ecstatic condition of revelation from the subconscious, the mind elevates the sexual or inherited powers (this has no reference to moral theory or practise) and depresses the intellectual qualities. So a new atavistic responsibility is attained by daring to believe-to possess one's own beliefs-without attempting to rationalize spurious ideas from prejudiced and tainted intellectual sources.

Automatic drawings can be obtained by such methods as concentrating on a *Sigil-by any means of exhausting mind and body pleasantly in order to obtain a condition of non-consciousness-by wishing in opposition to the real desire after acquiring an organic impulse towards drawing.

The Hand must be trained to work freely and without control, by practise in making simple forms with a continuous involved line without afterthought, i.e. its intention should just escape consciousness.

Drawings should be made by allowing the hand to run freely with the least possible deliberation. In time shapes will be found to evolve, suggesting conceptions, forms and ultimately having personal or individual style.

the mind in a state of oblivion, without desire towards reflection or pursuit of materialistic intellectual suggestions, is in a condition to produce successful drawings of one's personal ideas, symbolic in meaning and wisdom.

By this means sensation may be visualized.

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About this capture
~ The Book of Pleasure (self-love) ~
The Psychology of Ecstasy
By Austin Osman Spare
Definitions

The words God, religions, faith, morals, woman, etc. (they being forms of belief), are used as expressing different "means" as controlling and expressing desire: an idea of unity by fear in some form or another which must spell bondage-the imagined limits; extended by science which adds a dearly paid inch to our height: no more.

Kia: The absolute freedom which being free is mighty enough to be "reality" and free at any time: therefore is not potential or manifest (except as it's instant possibility) by ideas of freedom or "means," but by the Ego being free to receive it, by being free of ideas about it and by not believing. The less said of it (Kia) the less obscure is it. Remember evolution teaches by terrible punishments-that conception is ultimate reality but not ultimate freedom from evolution.

Virtue: Pure Art

Vice: Fear, belief, faith, control, science, and the like.

Self-Love: A mental state, mood or condition caused by the emotion of laughter becoming the principle that allows the Ego appreciation or universal association in permitting inclusion before conception.

Exhaustion: That state of vacuity brought by exhausting a desire by some means of dissipation when the mood corresponds to the nature of the desire, i.e., when the mind is worried because of the non-fulfilment of such desire and seeks relief. By seizing this mood and living, the resultant vacuity is sensitive to the subtle suggestion of the Sigil.

Different Religions and Doctrines as Means to Pleasure, Freedom and Power.
What is there to believe, but in Self? And Self is the negation of completeness as reality. No man has seen self at any time. We are what we believe and what it implies by a process of time in the conception; creation is caused by this bondage to formula.

Actions are the expressions of ideas bound up in the belief; they being inherent are obscure, their operation indirect, easily they deceive introspection. Fruits of action are two-fold, Heaven or Hell, their Unity or Nothingness (Purgatory or Indifference). In Heaven there is desire for Women. Hell the desire intense. Purgatory is expectation delayed. Indifference but disappointment till recovery. Then verily they are one and the same. The wise pleasure seeker, having realised they are "different degrees of desire" and never desirable, gives up both Virtue and Vice and becomes a Kiaist. Riding the Shark of his desire he crosses the ocean of the dual principle and engages himself in self-love.

Religions are the projection of incapacity, the imaginations of fear, the veneer of

superstition, that paradox is truth, 0 while oftentimes the ornamentation of imbecility. As a virtue in the Idea to maximize pleasure cheaply, remit your sins and excuse them-is but ceremonial, the expression of puppetry to the governing fear. Yes! What you have ordained in your religiousness, is your very rack, imagined though it be! The prospect is not pleasant; you have taught yourself! It has become inborn and your body is sensitive.

0: That God is always in Heaven or that the Almighty inconceivable emanates its conception or negation-commits suicide, etc.

Some praise the idea of Faith. To believe that they are Gods (or anything else) would make them such-proving by all they do, to be full of its non-belief. Better is it to admit incapacity or insignificance, than reinforce it by faith; since the superficial "protects" but does not change the vital. Therefore reject the former for the latter. Their formula is deception and they are deceived, the negation of their purpose. Faith is denial, or the metaphor Idiotcy, hence it always fails. To make their bondage more secure Governments force religion down the throats of their slaves, and it always succeeds; those who escape it are but few, therefore their honour is the greater. When faith perishes, the "Self" shall come into its own. Others less foolish, obscure the memory that God is a conception of themselves, and as much subject to law. Then, this ambition of faith, is it so very desirable? Myself, I have not yet seen a man who is not God already.

Others again, and those who have much knowledge, cannot tell you exactly what "belief" is, or how to believe in what defies natural laws and existing belief. Surely it is not by saying "I believe"; that art has long been lost. They are even more subject to bewilderment and distraction directly they open their mouths full of argument; without power and unhappy unless spreading their own confusion, to gain cogency they must adopt dogma and mannerism that excludes possibility By the illumination of their knowledge they deteriorate in accomplishment. Have we not watched them decay in ratiocination to their expoundings? Verily, man cannot believe by faith or gain, neither can he explain his knowledge unless born of a new law. We being everything, wherefore the necessity of imagining we are not?

Be ye mystic.

Others believe in prayer . . . have not all yet learnt, that to ask it to be denied? Let it be the root of your Gospel. Oh, ye who are living other peoples lives! Unless desire is subconscious, it is not fulfilled, no, not in this life. Then verily sleep is better than prayer. Quiescence is hidden desire, a form of "not asking"; by it the female obtains much from man. Utilize prayer (if you must pray) as a means of exhaustion, and by that you will obtain your desire.

Some do much to show the similarity of different religions; certainly by it I prove the possibility of a fundamental illusion, but that they never realise-or this Ukase they are the mockery, for how much they regret! They suffer more conflict than the unenlightened. With what they can identify their own delusion of fear they call truth. They never see this similarity and the quintessence of religions, their own poverty of

imagination and religion's palliation. Better is it to show the essential difference of religions. It is as well to know that various means; is not their object to deceive and govern? Surely then, for the attainment of the transcendental, God and religion should have no place.

Some praise truth so-called, but give it many containers; forgetting its dependence they prove its relationship and paradox, the song of experience and illusion. Paradox is not "truth", but the truth that anything can be true for a time. What supersedes paradox and its implicit ("not necessary"), I will make the foundation of my teaching. Let us determine the deliberative, "the truth" cannot be divided. Self-love only cannot be denied and is Self-love as such when paradoxical, under any condition, hence it alone is truth, without accessories complete.

Others praise ceremonial Magic, and are supposed to suffer much Ecstasy! Our asylums are crowded, the stage is over-run! Is it by symbolizing we become the symbolized? Were I to crown myself King, should I be King? Rather should I be an object of disgust or pity. These Magicians, whose insincerity is their safety, are but the unemployed dandies of the Brothels. Magic is but one's natural ability to attract without asking; ceremony what is unaffected, its doctrine the negation of theirs. I know them well and their creed of learning that teaches the fear of their own light. Vampires, they are as the very lice in attraction. Their practices prove their incapacity, they have no magic to intensify the normal, the joy of a child or healthy person, none to evoke their pleasure or wisdom from themselves. Their methods depending on a morass of the imagination and a chaos of conditions, their knowledge obtained with less decency than the hyena his food, I say they are less free and do not obtain the satisfaction of the meanest among animals. Self condemned in their disgusting fatness, their emptiness of power, without even the magic of personal charm or beauty, they are offensive in their bad taste and mongering for advertisement. The freedom of energy is not obtained by its bondage, great power not by disintegration. Is it not because our energy (or mind stuff) is already over bound and divided, that we are not capable, let alone magical?

Some believe any and every thing is symbolic, and can be transcribed, and explain the occult, but of what they do not know. (Great spiritual truths?) So argument a metaphor, cautiously confusing the obvious which develops the hidden virtue. This unnecessary corpulency, however impressive, is it not disgusting? (The Elephant is exceeding large but extremely powerful, the swine though odious does not breed the contempt of our good taste.) If a man is no hero to his servant, much less can he remain a mystic in the eyes of the curious; similarity educates mimicry. Decorate your meaning, however objectionable (as fact), after you have shown your honesty. Truth, though simple, never needs the argument of confusion for obscurity; its own pure symbolism embraces all possibilities as mystic design. Take your stand in commonsense and you include the truth which cannot lie; no argument has yet prevailed. Perfect proportion suggest no alteration, and what is useless decays.

They reject all the modern symbolism 1 and reach an absurd limit very early. Not counting on change 2 and (at times) the arbitrary nature of symbolism or the chance of

a preserved folly, by their adoption of the traditional without a Science, as having reading to the present, their symbolism is chaotic and meaningless. Not knowing the early rendering, they succeed in projecting their own meagreness by this confusion, as explaining the ancient symbols. Children are more wise. This conglomeration of antiquity decayed, collected with the disease of greed-is surely the chance for charity? Forgetting trumpery ideas, learn the best tradition by seeing you own functions and the modern unbiassed. Some praise the belief in a moral doctrinal code, which they naturally and continually transgress, and never obtain their purpose. Given the right nature, they succeed fairly in their own governing, and are those most healthy, sane and self-pleased. It may be called the negation of my doctrine, they obtain tolerable satisfaction, whereas mine is complete. Let him tarry here, who is not strong for the great work. In freedom he might be lost. So fledge your wings fearlessly, ye humble ones!

1: All means of locomotion, machinery, governments, institutions, and everything essentially modern, is vital symbolism of the workings of our mind, etc.

2: The symbol of justice known to the Romans is not symbolic of Divine, or our justice, at least not necessarily or usually. The vitality is not exactly like water-nor are we trees; more like ourselves, which might incidentally include trees somewhere unlearnt-much more obvious in our workings at present.

Others say knowledge only is eternal, it is the eternal illusion of learning-the Ukase of learning what we already know. Directly we ask ourselves "how" we induce stupidity; without this conception what is there we could not know and accomplish? Others for concentration, it will not free you, the mind conceiving the law is bondage. Arrived at that, you will want deconcentration. Dissociation from all ideas but one is not release but imaginative fulfilment, or the fury of creation. Others again, that all things are emanations of the Divine Spirit, as rays from the Sun, hence the need of emancipation? Verily, things are of necessity through their conception and belief. Then let us destroy or change conception, and empty the belief.

These and many other doctrines, are declared by me as the perpetuators of sin and illusion. Each and all depending on a muddled implication, obscuring, yet evolved from the duality of the consciousness for their enjoyment. In fear they would vomit hot blood were they to see the fruits of their actions and pleasures. Thus believing in widely different doctrines, they are of the dual principle, necessary parasites on each other. Like drugs and the surgeon's knife, they only annul or at best remove an effect. They do not change or remove the fundamental cause (the law). "Oh, God, thou art the stagnant environment." All is quackery: these religions whose very existence depend on their failure, are so full of misery and confusion, have only multiplied arguments, as full of argument as they are evil, so crowded with non-essentials, being so barren of any free pleasure in this life or another, I cannot uphold their doctrines. Their criterion for enjoyment-death! Better it were a man renounce them all, and embrace his own invincible purpose. He cannot go further, and this is his only release. By it he may put his pleasure where he will, and find satisfaction.

The Consumer of Religion

Kia, in its Transcendental and Conceivable Manifestation.

Of name it has no name, to designate. I call it Kia I dare not claim it as myself. The Kia which can be expressed by conceivable ideas, is not the eternal Kia, which burns up all belief but is the archetype of "self," the slavery of mortality. Endeavouring to describe "it," I write what may be but not usually-called the "book of lies". 3 The unorthodox of the originable-a volant "sight," that conveys somehow by the incidental, that truth is somewhere. The Kia which can be vaguely expressed in words is the "Neither-Neither," the unmodified "I" in the sensation of omnipresence, the illumination symbolically transcribed in the sacred alphabet, and of which I am about to write. Its emanation is its own intensity, but not necessariness, it has and ever will exist, the virgin quantum-by its exuberance we have gained existence. Who dare say where, why and how it is related? By the labour of time the doubter inhabits his limit. Not related to, but permitting all things, it eludes conception, yet is the quintessence of conception as permeating pleasure in meaning. Anterior to Heaven and Earth, in its aspect that transcends these, but not intelligence, it may be regarded as the primordial sexual principle, the idea of pleasure in self-love. Only he who has attained the death posture can apprehend this new sexuality, and its almighty love satisfied. He that is ever servile to belief, clogged by desire, is identified with such and can see but its infinite ramifications in dissatisfaction.⁴ The progenitor of itself and all things, but resembling nothing, this sexuality in its early simplicity, embodies the everlasting. Time has not changed it, hence I call it new. This ancestral sex principle, and the idea of self, are one and the same, this sameness its exaction and infinite possibilities, the early duality, the mystery of mysteries, the Sphinx at the gates of all spirituality. All conceivable ideas begin and end as light in its emotion, the ecstasy which the creation of the idea of self induces. The idea is unity by the formula of self, its necessary reality as continuity, the question of all things, all this universe visible and invisible has come out of it. As unity conceived duality, it begot trinity, begot tetragrammaton. Duality being unity, is time, the complex of conception, the eternal refluctuation to the primeval reality in freedom-being trinity of dualities, is the six senses, the five facets of sex-projecting as environment for self-assimilation in denial, as a complete sexuality. Being tetragrammaton of dualities is twelvefold by arrangement, the human complex, and may be called the twelve commandments of the believer. It imagines the eternal decimal, its multiplicity embracing eternity, from which spring the manifold forms, which constitute existence. Vitalized by the breath of self-love, life is conscious of one. Self being its opposing force, is alternately conflict, harmony, life and death. These four principles are one and the same-the conception considered as the complete "self" or consciousness-hence they may be blended into unity and Symbolized. One form made by two, that is three-fold and having four directions.

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3: About this "Self"; all conception is the dual principle, the law which is its conception.

4: The unmodified sex principle refracted through the dual principle emanates the infinite variety of emotions or sexualities, which may be called its ramifications.

The Transcendental Law, the Law and Testament of the "New."

The law of Kia is its own arbiter, beyond necessitation, who can grasp the nameless Kia? Obvious but unintelligible, without form, its design most excellent. Its wish is its superabundance, who can assert its mysterious purpose? By our knowledge it becomes more obscure, more remote, and our faith-opacity. Without attribute, I know not its name. How free it is, it has no need of sovereignty! (Kingdoms are their own despoilers.) Without lineage, who dare claim relationship? Without virtue, how pleasing

in its moral self-love! How mighty is it, in its assertion of "Need not be-Does not matter"! Self-love in complete perspective, serves its own invincible purpose of ecstasy. Supreme bliss simulating opposition is its balance. It suffers no hurt, neither does it labour. Is it not self-attracting and independent? Assuredly we cannot call it balance. Could we but imitate its law, all creation without command would unite and serve our purpose in pleasure and harmony. Kia transcending conception, is unchanging and inexhaustible, there is no need of illumination to see it. If we open our mouths to speak of it, it is not of it but of our duality, mighty though it be in its early simplicity! Kia without conceiving, produces its rendezvous as the fulness of creation. Without assertion the mightiest energy, without smallness it may appear the least among things. Its possession ours without asking, its being free, the only thing that is free. Without distinction, it has no favourites, but nourishes itself. In fear all creation pays homage-but does not extol its moral, so everything perishes unbeautifully. We endow ourselves with the power we conceive of it, and it acts as master-5, never the cause of emancipation. Thus for ever from "self" do I fashion the Kia, without likeness, but which may be regarded as the truth. From this consultation is the bondage made, not by intelligence shall we be free. The law of Kia is its ever original purpose, undetermined, without change the emanations, through our conception they materialize and are of that duality, man takes this law from this refraction, his ideas-reality. With what does he balance his ecstasy? Measure for measure by intense pain, sorrow, and miseries. With what his rebellion? Of necessity slavery! Duality is the law, realization by suffering, relates and opposes by units of time. Ecstasy for any length of time is difficult to obtain, and laboured heavily for. Various degrees of misery alternating with gusts of pleasure and emotions less anxious, would seem the condition of consciousness and existence. Duality in some form or another is consciousness as existence. It is the illusion of time, size, entity, etc.-the world's limit. The dual principle is the quintessence of all experience, no ramification has enlarged its early simplicity, but is only its repetition, modification or complexity, never is its evolution complete. It cannot go further than the experience of self-so returns and unites again and again, ever an anti-climax. For ever retrogressing to its original simplicity by infinite complication is its evolution. No man shall understand "Why" by its workings. Know it as the illusion that embraces the learning of all existence. The most aged one who grows no wiser, it may be regarded as the mother of all things. Therefore believe all experience to be illusion, and the law of duality. As space pervades an object both in and out, similarly within and beyond this ever-changing cosmos, there is this secondless principle.

5: By scores of incarnations, our eventual "self" is derived from the attributes with which we endow our God, the abstract Ego or conceptive principle. All conception is a denial of the Kia, hence we are its opposition, our own evil. The offspring of ourselves, we are the conflict of what we deny and assert of the Kia. It would seem as though we cannot be too careful in our choice, for it determines the body we inhabit.

Soliloquy on God-Head.
Who ever Thought Thus?

Something is causing Pain and something energizes the Agony: may it not be caused through the latent Idea of Supreme Bliss? And this eternal expectation, this amassing of ornament on decay, this ever-abiding thought- is coincidental with the vanity preceding death? O, squalid thought from the most morbid spleen how can I devour thee and save my Soul? Ever did it answer back-"Pay homage where due: the Physician is the Lord of existence!" This superstition of medicine-is it not the essence of cowardice, the agent of Death?

Strange no one remembers being dead? Have you ever seen the Sun?-If you have then you have seen nothing dead-in spite of your different belief! Which is the more dead "you" or this corpse? Which of you has the greater degree of consciousness? Judging by expression alone-which of you appears enjoying Life most? May not this "belief" in death be the "will" that attempts "death" for your satisfaction, but can give you no more than sleep, decay, change-hell? This constant somnambulism is "the unsatisfactory."

You disbelieve in Ghosts and God-because you have not seen them? What! You have never seen the mocking ghosts of your beliefs?-the Laughing Bedlam of your humility or Mammon-your grotesque Ideas of "Self"? Yea, your very faculties and your most courageous Lies are Gods! Who is the slayer of your Gods-but a God!

There is no proof that you existed before? What an excuse! No one has returned to tell us? What a damning advocate! You are but what you were-somehow changed? You are the case Prima Facie that you are reincarnated to perhaps anything? "Perhapses" are possible! Can you do differently to what you do? Never shall I tire of asserting that you constantly do differently!

What is the "ugliness" that offends? Is it the vague knowledge that you will have to change your mind-that you are germinating what you contain? You are always remembering what you forgot; to-day may be the day of reckoning-of believing by force what you disbelieved? Now if to-day is yesterday in all but appearances-then to-morrow also is to-day- the day of decay! Daily is this universe destroyed, that is why you are conscious! There is no Life and Death? Such ideas should be less than comic.

There is no Duality?

You are conscious of the gay Butterfly you observe and are conscious of being "You": the Butterfly is conscious of being "itself," and as such, it is a consciousness as good as and the same as yours, i.e., of you being "you." Therefore this consciousness of "you" that you both feel is the same "you"? Ergo, you are one and the same-the mystery of mysteries and the most simple thing in the world to understand! How could you be conscious of what you are not? But you might believe differently? So, if you hurt the Butterfly you hurt yourself, but your belief that you don't hurt yourself protects you from hurt-for a time! Belief gets tired and you are miserably hurt! Do what you will-belief is ever its own inconsistency. Desire contains everything, hence you must believe in everything-if you believe at all! Belief seems to exclude commonsense.

There is no doubt about it-this consciousness of "Thee" and "Me" is the unwelcome but ever ready torturer-yet it "need not be so" in any sense! Is it not a matter of Fear? You are fearsome of entering a den of Tigers? (And I assure you it is a matter of righteousness-(inborn or cultured)-whether you enter voluntarily or are chucked in, and whether you come out alive or not!) Yet daily you fearlessly enter dens inhabited by more terrible creatures than Tigers and you come out unharmed-why?

The Allegory.

Great scientists are finding out the death-dealing properties of the microbes they discover we breathe, and which according to their canons should destroy; we should be already dead? Have faith! The canons of science are quite correct, they do not disappoint the doubt! Our greater familiarity-"this impulse to knowledge" will certainly bring us the disease and death they give! And also give us in compensation their powers of destruction! For the destruction of whom? Things will be squared! Is this the value of the will? This "will to power"-how life preserving! How furthering of discriminate selection! How pleasing! Most noble explorers! O, you scientists-go on discovering the Bottomless Pit! When you are sodden with science-the lightning will thunder out the murder? New hope will be born? New creatures for the circus? (The conception of) God-head must ever evolve its inertia for transmutation to its very opposite-because it contains it!

The master must be the painful learner of his stupidity?

The idea of God ever means the forgetfulness of supremacy and Godliness. So must be supplanted by fear, eh?

There is no Atheist, no one is free from auto-biography, there is no fearless pleasurer?

The conception is the absence of its indisputable reality within! When the conception is memorial in forgetfulness-it may be the chance of its reality for you?? When the prayer-(you are always praying) has transmuted to its Blasphemy-you are attractive enough to be heard-your desire is gratified! What a somersault of humility!

Whether God is projected as master by fear or as the dweller within by love Gods we are all the time, that is why divinity is always potential. Its constant generation, the eternal delay-is life. This envy of the Master or Creator-the ultimate hope to follow in manner is also existence and the forfeiture of "Life"!

There is no scientific fact, it ever implies its opposite as equal fact, this is the "fact." Then why trouble to prove anything a fact? This vain hope to prove finality is death itself, so why humbug the "Desire"? You have proved (by mathematics!) the sun to be so many millions of miles away from you-you will now improve its efficiency! Nature-that impulse to the antitheses of your truths, will early prove (by mathematics and whenever

you like!) that the Sun does not exist at all! Or if you wish-it will prove conclusively that the Sun is millions of millions of miles further away or millions of miles nearer than you once thought! Most extraordinary thinker! These facts and many others are already known to the butterfly, the lice, the insects-and perhaps yourself? Whose senses are the more true-yours or the house-fly's? You will eventually adopt their vision-their thoughts and wisdom-you were such once? You are such now but have not awakened them-you will be such again in power! Wondrous progress! Most meritorious accomplishments! Most merciless! Progress should be closely examined and what you have gained by the convenience of science.

A thought for perspective-you are always what you most wish-the prospective! Your desire is to live according to your desire, and this you are always realizing! Most noble sentiment!-you are "it" already-"the satisfied"-"the desireless"-"the real thing"! You are drunk with it.

There is no illusion but consciousness! This consciousness is ever the smiling monument commemorating "Whether you ever really enjoyed Life"!

The God of the "Will" is the command to obey, its Justice everyone fears-it is a Sword-your desert for obedience! "Will" is the command to believe, your will is what you have believed actively willing the belief for you! You think when "it" wishes! "Will" is complication, the means of a means. Call this will free or not-beyond will and belief is Self-love. I know of no better name. It is free to believe what it desires. You are free to believe in nothing related to belief. The "Truth" is not difficult to understand! The truth has no will-will has no truth! Truth is "will" never believed-it has no truth! "Could be"-is the immediate certainty! This haunting Sphinx teaches us the value of the "will to anything"? Then there is no graver risk than Absolute Knowledge-if little is dangerous-what about Omniscience? The Almighty power has no accessories!

Science is the accursed doubt of the possible, yea, of what does exist! You cannot conceive an impossibility, nothing is impossible, you are the impossible! Doubt is delay-time-but how it punishes! Nothing is more true than anything else! What are you not-you ever answered truthfully?

You tyrannise over yourself, so constantly forget what you remember; you resist sense objects and show resistance to the faculties by believing or not. These faculties are as numerous as the atoms you have not yet seen, and they are as endless as the number one-they come into life at will. You adopt a few at a time- knowledge you speak through them- did you but understand your grammar those you disown speak louder than your words! I would not believe the wisdom of the Almighty.

Belief is ever its own tempter to believe differently; you cannot believe freedom but you may be freed from belief? Neither can you believe the "Truth" but you need not compromise yourself. The way of Life is not by "means"-these doctrines-my doctrines even though they allow the self-appointed devotee to emulate my realization- may I ever blush! The man of sorrows is the Teacher! I have taught- would I teach myself or thee

again? Not for a gift from Heaven! Mastership equals learning- equals constant unlearning! Almighty is he who has not learnt and mighty is the babe- it has only the power of assimilating!

The most solecistical of fools now asks-"how can we escape the inevitable evolutions of conception-as all is ever conceiving"? My answer shall permit all means, all men, all conditions. Listen, O, God that art, yet would be God. When the mind is nonplussed- capability to attempt the impossible becomes known; by that most simple state of "Neither-Neither" the Ego becomes the Silent Watcher and knows about it all! The "Why" and "How" of desire is contained within the mystic state of "Neither-Neither" and common-sense proves it is the milk state, most nutritious! Clownish that I am- yet all my ideas have come out of it (and, my friend, all yours), but ever have I been a sluggard- an old sinner who would see others almighty before himself.

The Death Posture

Ideas of Self in conflict cannot be slain, by resistance they are a reality- no Death or cunning has overcome them but is their reinforcement of energy. The dead are born again and again lie in the womb of conscience. By allowing maturity is to predicate decay when by non-resistance is retrogression to early simplicity and the passage to the original and unity without idea. From that idea is the formula of non-resistance germinating "Does not matter- please yourself."

The conception of "I am not" must of necessity follow the conception of "I am," because of its grammar, as surely in this world of sorrow night follows day. The recognition of pain as such, implies the idea of pleasure, and so with all ideas. By this duality, let him remember to laugh at all times, recognize all things, resist nothing; then there is no conflict, incompatibility or compulsion as such.

Transgressing Conception by a Lucid Symbolism.

Man implies Woman, I transcend these by the Hermaphrodite, this again implies a Eunuch⁶; all these conditions I transcend by a "Neither" principle, yet although a "Neither" is vague, the fact of conceiving it proves its palpability, and again implies a different "Neither."⁷

But the "Neither-Neither" principle of those two, is the state where the mind has passed beyond conception, it cannot be balanced, since it implies only itself. The "I" principle has reached the "Does not matter- need not be" state, and is not related to form. Save and beyond it, there is no other, therefore it alone is complete and eternal. Indestructible, it has power to destroy- therefore it alone is true freedom and existence. Through it comes immunity from all sorrow, therefore the spirit is ecstasy. Renouncing everything by the means shown, take shelter in it. Surely it is the abode of Kia? This having once been (even Symbolically) reached, is our unconditional release from duality

and time- believe this to be true. The belief free from all ideas but pleasure, the Karma through law (displeasure) speedily exhausts itself. In that moment beyond time, a new law can become incarnate, without the payment of sorrow, every wish gratified, he⁸ having become the gratifier by his law. The new law shall be the arcana of the mystic unbalanced "Does not matter- need not be," there is no necessitation, "please yourself" is its creed.⁹

In that day there can be deliberation. Without subjection, what you wish to believe can be true. "He"¹⁰ is pleased by this imitation, the truth revealed to me by all systems of government but is himself ungoverned; Kia, the supreme bliss. This the glorious Science of pleasing one's self by a new agreement, the art of Self-love by recognition, the Psychology of ecstasy by non-resistance.

6: Sex-less.

7: They being dual have analogy to certain early sex principles in nature. They are carried further in the sacred alphabet, being too abstruse to explain by orthodox words and grammar.

8: The Ego.

9: The belief ever striving for denial- fulness by multiplication, is kept free by retention in this.

10: "He", the Ego, now becomes the "Absolute."

The Ritual and Doctrine

Lying on your back lazily, the body expressing the condition of yawning, suspiring while conceiving by smiling, that is the idea of the posture. Forgetting time with those things which were essential- reflecting their meaninglessness, the moment is beyond time and its virtue has happened.

Standing on tip-toe, with the arms rigid, bound behind by the hands, clasped and straining the utmost, the neck stretched- breathing deeply and spasmodically, till giddy and sensation comes in gusts, gives exhaustion and capacity for the former.

Gazing at your reflection till it is blurred and you know not the gazer, close your eyes (this usually happens involuntarily) and visualize. The light (always an X in curious evolutions) that is seen should be held on to, never letting go, till the effort is forgotten, this gives a feeling of immensity (which sees a small form), whose limit you cannot reach. This should be practised before experiencing the foregoing. The emotion that is felt is the knowledge which tells you why.

The death posture is its inevitability accelerated, through it we escape our unending delay by attachment, the Ego is swept up as a leaf in a fierce gale- in the fleetness of the indeterminable, that which is always about to happen becomes its truth. Things that

are self-evident are no longer obscure, as by his own will he pleases, know this as the negation of all faith by living it, the end of the duality of the consciousness. Of belief, a positive death state, all else as sleep, a negative state. It is the dead body of all we believe, and shall awake a dead corpse. The Ego in subjection to law, seeks inertia in sleep and death. Know the death posture and its reality in annihilation of law- the ascension from duality. In that day of tearless lamentation the universe shall be reduced to ashes . . . but he escapes the judgment! And what of "I," most unfortunate man! In that freedom there is no necessitation, what dare I say more? Rather would I commit much sin than compromise myself. There are many preliminary exercises, as innumerable as sins, futile of themselves but designative of the ultimate means. The death posture in the reduction of all conception (sin) to the "Neither-Neither" till the desire is contentment by pleasing yourself. By this and by no other are the inertia of belief; the restoration of the new sexuality and the ever original self-love in freedom are attained. The primordial vacuity (or belief) is not by the exercise of focussing the mind on a negation of all conceivable things, the identity of unity and duality, chaos and uniformity, etc., etc., but by doing it now, not eventually. Perceive, and feel without the necessity of an opposite, but by its relative. Perceive light without shadow by its own colour as contrast, through evoking the emotion of laughter at the time of ecstasy in union, and by practice till that emotion is untiring and subtle. The law or reaction is defeated by inclusion. Were he to enjoy an hundred pleasures at a time, however much his ecstasy, he does not lose, but great increase takes place. Let him practise it daily, accordingly, till he arrives at the centre of desire. He has imitated the great purpose. Like this, all emotions should find equipoise at the time of emanation, till they become one. Thus by hindering belief and semen from conception, they become simple and cosmic. By its illumination there is nothing that cannot be explained. Certainly I find satisfaction in ecstasy. I have now told you a secret of great import, it was known to me in childhood. Even by sedulously striving for a vacuity of belief, one is cosmic enough to dwell in the innermost of others and enjoy them. Among men few know what they really believe or desire, let him begin, who would know, by locating his belief till he sees his will. Existing as dual, they are identical in desire, by their duality there is no control, for will and belief are ever at variance, and each would shape the other to its ends, in the issue neither wins as the joy is a covert of sorrow. Let him unite them.

The Cloudy Enemies Born of Stagnant Self-Hypnotism.

Natural belief is the intuition that compels belief through that which is experienced reacting, and dominating in turns; everything has to associate itself through its definite emotion, stimulated by those in harmony; those discordant, lose cogency and inhibit. So by its own workings belief is limited and determined for you. The majority of our actions can be traced back to a subconscious desire (for freedom) in conflict with habit, an obedience to inherent fatalism which hangs on "good and bad" actions already committed (in past existence) against a preserved morality¹¹ and whose reaction gives expression as spontaneity, involuntariness, autonomy, the deliberate, etc., as the chance arises. The rest is due to a conflicting traditional moral doctrine that has become constitutional (partly adopted to govern and time this reaction). In its origin, an idea of

what was then considered conveniently good and bad To maximize pleasure by an arbitrary compromise of abstention and performance of desire feared. Assimilated by the deceit of its divine origin, its tenets are reward for obedience, punishment for transgression, both holding good for all time (this world and another). This moral code is a dramatised burlesque of the conceptive faculty, but is never so perfect or simple in that it allows latitude for change in any sense, so becomes dissociated from evolution, etc; and this divorce loses any utility and of necessity for its own preservation and the sympathy desired, evolves contradictions or a complication to give relationship. Transgressing its commandments, dishonesty shows us its iniquity, for our justification; or simultaneously we create an excuse or reason for the sin by a distortion of the moral code, that allows some incongruity. (Usually retaining a few unforgiveable sins- and an unwritten law.) This negative confession is a feigned rationalism that allows adventitious excuses a process of self-deception to satisfy and summarily persuade yourself of righteousness. What one among us has any excuse but self-love? We do not create or confess a morality that is convenient, that lends itself to growth, and remains simple, that allows transgression without excuse or punishment. It would be wise and commonsense to do so, whatever the state of affairs in your mind. Nature eventually denies that which it affirms: Through permanent association with the same moral code we help desire to transgress. Desire of those things denied, the more you restrict the more you sin, but desire equally desires preservation of moral instinct, so desire is its own conflict (and weakly enough). Have no fear, the Bull of earth has long had nothing to do with your unclean conscience, your stagnant ideas of morality. The microbe alone would seem without fear!

11: The elemental morality or fear of displeasing.

The Complexity of the Belief (Know Thyself).

The nature of belief equals all possibilities ultimately true by identification through culture to an idea of time, so what is not timely is not true, and what is not true, prognostication. Thought of one thing, implies the possibility of another idea as contradicting but not dissociated, belief is to make "one" more convincing. The condition of belief is the denial or limit imposed on the capability of the vitality. To believe at all as such is a concentration and schooling to exclude the implied by adopting a hypothesis or faith that reflects non-worryingly or deceitfully rationalizes the rejected. Truth is not the truth of formula.

The centre of belief is love for one's self, projecting environment for fulfilment but allowing its distortion to simulate denial, an ambition to become ulterior to self-desire, but you cannot get further than the centre, so one multiplies (believes) in order to be more unaware of the fundamental. Now this refusal to believe what one believes and exactly as one believes, is the first condition for all those who are in desire in any sense whatsoever; the man who is in love perforce becomes a liar, self-hypnotised by his morbid ornamentation. You know the results. . . . You can only "truly believe" one thing, yet its implexion is essential (as the truth seems to kill 12), so the imagined goes on for ever. The imagination learns that the idea is its compulsion. To explain the "why" of belief (or of anything else), we must transcend its schism. By entire consciousness in

how the self loves is the means. As we imitate this law of duality in all our processes of believing, it is not so simple as it seems. Who has transgressed the law of conception? Who has no fear? Yet by this sin, is the sciential of what determines the Schetic. Gracefully compelling or expecting disappointment at the time of desire is the means of locating its deceit, a consciousness that alone gives the chance of inquiry. Beyond it is something arbitrary, the pauser, the ordainer of law, imitating it by "reason" is but damning the consequences. Reason is belief, belief is fear of one's capability, the faith that you are not even all the wonders of creation, let alone the possibility of being the creator. It is delay Belief well earns the terrible hatred of the vitality. Belief is not freedom. Belief creates its necessary experience, progress germinates in retrogression. Consider the reality is somewhere: and your belief may be too small for its habitation. Oh, ye of much faith in God, merge into it by the worship of self! Ah! foolish man, worship the glorious in freedom. When death approaches the faith in God and desire of woman will not save you, what are their use when withering and decay sets in and the body is an object of disgust? And what is the use of knowledge and charity when reality is known? Unsheathe the sword of self; ideas of the Almighty should be constantly slain and righteousness should be inquired into.

12: And does kill when feared.

Whosoever shall study his true nature a little, him does the "self" investigate with his extraordinary conduct. He can compel anything without offending. As the tendency of the most lustful ceases before publicity and death, so do morals and faith before the perfect bliss. A glimpse of the truth is born of purity of love: when the desire is without fear, when it does not desire possession. When the thought is fulfilled by vision. The fire that is all pleasure is loosed at his will, he is attraction, the cynosure of women. When the believing principle is devoid of faith, as sterile of possessing ideas of God - he is indestructible. Only when there is no fear in any form is there realisation of identity with reality (freedom). For them there is no danger in negligence, there being no discrimination. For him who is conscious of the slightest differentiation there is fear. So long as there is perception of self-reproach or conscience, there is pain germinating: there is no freedom. He who believes anything he perceives or imagines, falls into sin. By believing without feeling perturbation, forgetting ideas of external and internal, he regards everything as self, and is the consciousness of non-resistance, has no horizon: he is free. On seeing the star-lit eyes and rosebud mouths, the breasts and loins of beautiful women, you become lovingly attached, but if you fear, consider constantly that they are merely the charred flesh and bones of yourself after the torture. The space between the eternal and "self," is it not a moral doctrine? By unbelieving all one believes and sedulously without anxiety not believing (by the "Neither-Neither" process), the principle becomes simple and cosmic enough to include what you are always desiring, and you are free to believe what was impossible. The desire is so mighty, it asks no permission, and suffers no consequences, but the ecstasy of its possession. Against it nothing can prevail, it burns up, as celluloid cast into the furnace- the old folly of promising things on behalf of an imagined "another." At hand is the freedom of Heaven, the Way, the Truth, and the Light, and none dare say this of himself but by me, in Truth I alone am "Self," my will unconditioned, is magical. Those who have lived much in their

nature will in some degree be familiar with such a sensation, poor though it be.

Preface to Self-Love

Let us be honest! Thou art "that," supreme in freedom, most desirable, beyond desire, untouched by the six stupifiers. The sexuality labours, so Death may harvest by desire. The elusive fancies of the senses are dangerous, because of the righteousness you have learned to obey and control them by. Hell-fire burns because you "conceived"; and will cease to hurt when you identify the Ego with all the possibilities of its qualities by believing as the "Neither-Neither" process. You are fire yet you are scorched! Because you have "willed" belief (differently or not makes no difference); the cycle of belief goes on and always obliges, so one day you must believe differently and the fire will no longer hurt- you are saved? There are other means of hurting you?

In that state which is not, there is no consciousness in any sense that thou art "that" (Kia), which is superb, beyond the range of definition: there is no temptation of freedom, "it" was not the cause of evolution. Hence "it" is beyond time, consciousness or unconsciousness, everything or nothingness, etc.; this I know through the "Neither-Neither" which is automatically beyond every conception, ever free in every sense. Perhaps "it" may not be obscure by continual afterthought and vaguely felt through the hand of innocence- but whoever understands such simple meanings? "It" is never perceived, being the imperceptible Ecstasy of the "Neither-Neither"- ever present but hidden by exhaustion through the cycle of Unity. The certainty of consciousness is always the uncertainty of the perceived or experienced in whatever state it may be, the constant doubt spelling fear, pain, decay, and the like- the cause of evolution, the eternal incompleteness.

O, desire, listen! In point of virulence spiritual desire is as fatal as the sensuous. Aspiration towards a "supreme" is a network of deadly desires because of cowardice within, ergo, some unsatisfied wisdom awaiting exploitation to suffer its evolutions. There is no final wisdom- there is no final desire. How can anything end? Has to-day ever ended? These things are endlessness!

A person desires things of this world- but where is the difference of desiring the "Supreme Bliss"? Which is the more selfish? Which is nearer you? Which pleases the Creator more? Are you certain of the Creator's will and are you sure of your own desire? Are you the Creator or just yourself, as you fondly imagine your contents?

All these desires, however mighty, you will one day incarnate- yea, photograph. These things already exist- very soon you will have spiritual photographs (unfaked) but not by the camera you use at present. The pioneer is ever the old fool. An afterthought: some spirits are already photographed- the microbes.

Are you ever free of desideratum? Belief is eternal desire!

Desire is its own cruelty, the fettering of the hand to labour in some world unknown; nothing is always dead and no thought dies, the master becomes the slave- the position

is alternate; you have long believed this, it is in the flesh of your generations with the most merciless Judge! The scorn of all your reforms or the inversion of your values!

This constant curse and blasphemy- is not the relief more in the knowledge of the nascent unrelenting taskmaster?

Are not our bodies all smeared with its blood? Has not the world ever been bloody? Are not our pleasures but rest to drink the blood of slaughter? O, determined Liars, ye know not yet the lie, it may be Truth!

The Ego is desire, so everything is ultimately desired and undesirable, desire is ever a preliminary forecast of terrible dissatisfaction hidden by its ever-present vainglory. The millenium will come and quickly go. Men will be greater than the Gods they ever conceived- there will be greater dissatisfaction. You are ever what you were but you may be so in a different form!

A person or a nation, however vain or content, falls immediately into unknown and inevitable desire, consuming him little by little through those conditions- any condition!

The mind becomes firm in desire by desire as devotion, but when realized is it then eternally desirable? (or even for a period of a million years). In Heaven shall be fettered thy foot! Therefore remove the conception that desire is pure, or impure, or has completion- remove it by the "Neither-Neither." Even whether the desire is for the exhasustion of desire by the "neither-Neither" or for realization in a wife- it is desire- its unending evolution. Therefore remove desire in any form by the "Neither-Neither." Remove the illusion that there is Spirit and Not-Spirit (this idea has never given beneficial results). Remove all conceptions by the same means.

So long as the notion remains that there is "compulsory bondage" in this World or even in dreams there is such bondage. Remove the conception of Freedom and Bondage in any World or State by meditation on Freedom in Freedom by the "Neither-Neither."

For this we know- Vampirism is quite well proven enough- even by the strong presumption that whenever blood-sucking is done, it is done by Vampire bats apart from the probability of it being done by a divine or human agency!

Therefore Kiaize desire by the "Neither-Neither," the most excellent formula far beyond contentment- the all-embracing vacuum which reduces "all" to common sense and upon which this Universe rests.

Therefore believe nothing in this Book by the "Neither-Neither," and dispel the conception of the "Neither-Neither" by the "Neither-Neither," and belive it is "not-necessary" or the conclusion of pleasing yourself, because it "Need-not-be-Does-not-matter."

One believes this "all the time" as the Truth of "The Will" not the thing believed, since

the means to an end mean evolution to endless means.

In that most remarkable simplicity there is no beginning or end of wisdom or of anything, so how can it be related to conception and intelligence?

Self-Love as a Moral Doctrine and Virtue.

The criterion of action, is freedom of movement, timeliness of expression, pleasuring. The value of a moral doctrine is in its freedom for transgression. Simplicity I hold most precious. Are not the most simple things in the world the most perfect, pure, innocent, and their properties the most wonderful? Hence it is the source of wisdom. Wisdom is exactly happiness. In love pleasuring myself necessarily without excuse. Is this not perfection? Actions would appear unfathomable and incomprehensible, did they exhibit conformity to the great purpose. There are few who can attain to this! Who has no shame? Ecstasy in satisfaction is the great purpose. Freedom from the necessity of law, realisation by the very wish, is the ultimate goal. Law depends on two, two is liberty, millions Law is complicated. The second did not agitate, the first did not determine, nor was it compelled or proffered. Chance in sport is not prophecy; by it we have gained proficiency, sufficient to determine. . . . Prepare for the Eternal, revert to simplicity and you are free. What man can give without impulse? Only he who has complete sexuality. The highest goodness is self-nourishment. What are we going to include as self? Perfect charity acquires, hence it benefits all things by not giving. What man can have faith without fear? Only he who has no duty to perform. When faith perishes duty to moral doctrines perishes, we are without sin and endure for ever in all-devouring love. What man can know with certainty? Only he who has effaced the necessity of learning. When teachers fall out, what is the use of learning from them? The wise are not contentious and have no dogma to expound rather are they silent as a new-born babe in feeding. What teacher can show the source of wisdom? It is because I know without learning; I know the source and can convey lessons without teaching. Knowledge is but the excrement of experience: experience its own repetition. The true teacher implants no knowledge but shows him his own superabundance. Keeping his vision clear he directs or leads him as a child to the essential. Having shown him the source of wisdom, he retires before gratitude or sentiment sets in, leaving him to fertilize as he wishes. Is not this the way of Heaven? He who trusts to his natural fund of genius, has no knowledge of its extent and accomplishes with ease, but directly he doubts, ignorance obsesses him. Doubt fertilizes in the virgin soil. He is no longer fearless but a coward to difficulties, his very learning is fear. The difference between genius and ignorance is a degree of fear. The beginning of wisdom is fear of forethought the reception of knowledge in learning. Children doubt, and abhor learning. Why, even the affection of courage results in cleverness! The difference between good and evil is a matter of profundity. Which is nearer you, self-love and its immorality or love and morals? Not conscious of desert the compeer of Heaven, and constant happiness in wisdom is the capacity of direction. From self-glorification, from self-exaltation we rise superior to the incapacity of disquieting fear: the ridiculer to destruction of humility in repentance. This "self-love" that does not give but is glad to receive is the genuine

opportunity for freedom from covetousness, from the militant amusement of Heaven. He who subordinates animal instincts to reason, quickly loses control. Are not the animals we see in circuses trained by torture? And do not the animals reared in love, slay their master? The wise embraces and nourishes all things, but does not act as master. Only when passions are ruled by foreign environment are they dangers. Control is by leaving things to work out their own salvation- directly we interfere we become identified with and subject to their desire. When the Ego sees self-love- there is peace it becomes the seer. Directly we desire, we have lost all; "we are" what we desire, therefore we never obtain. Desire nothing, and there is nothing that you shall not realise. Desire is for completion, the inherent emotion that it is "all happiness," all wisdom, in constant harmony. But directly we believe, we are liars- and become identified with pain, yet pain and pleasure are one and the same. Therefore believe nothing, and you will have reverted to a simplicity which childhood has not yet attained. The fool asks how? as we must believe in pleasure and pain. Now if we could suffer them simultaneously (pain and pleasure) and hold fast to a principle that ascends, that allows the Ego vibration above them, should we not have reached the ecstasy? Now the belief is the "Ego," yet separates it from Heaven as your body separates you from another's. . . . Therefore by retaining the belief in the "not necessity" (when conceiving), the Ego is free. The emotion of laughter is exhaustion, the early suffering hence by making this emotion a "mental state" at the time of unity¹³ he unites pain and pleasure, suffers them simultaneously and by the "not necessity" of his belief, his conception transcends this world and reaches the absolute ecstasy. There is no place where pain or death can enter.

13: Of Sex, indeed of everything.

The idea of God is the primordial sin, all religions are evil. Self-love is its own law, which may be broken with impunity, being the only energy that is not servile, serving its ever-ready purpose. Surely it is all that is left us that has no sin and is free? Verily, it is the only thing we dare be conscious of. He that truly pleases himself is without virtue, and shall satisfy all men. Hate, jealousy, murder, etc., are conditions of love, even as virtue, greed, selfishness, suicide, etc., are conditions or not pleasing one's self. There is no sin more sickening than love, for it is the very essence of covetousness and the mother of all sin, hence it has the most devotees. Self-love only is pure and without a congregation.

He that entirely loves himself induces self-love only. In this he is inexorable, but does not offend like other men. He is akin to the great purpose, his actions explained for him, good seen of his evil, without knowing, everyone satisfied with his will. Do not Heaven and Earth unite daily in spontaneous homage to this will of self-love? No man can show greater self-love, than by giving up all he believes. Why do I value this self-love before all else? Is it not because I may be free to believe in evil, but have no thought that anything can do me injury? All is self-love, the people of the world, if they only knew, are its devotees. My new law is the great clue to life. If the world could understand this, the rotten fabric discarded, they would diligently follow the way in their own hearts, there would be no further desire for unity. . . . Try and imagine what that implies.

May the idea of God perish and with it women: have they not both made me appear clownish? Let there be no mistake, purity and innocence is simplicity, happiness is wisdom. What is simple has no duality.

The Doctrine of Eternal Self-Love.

Now self-love is explained. It is the completion of belief. The "self" is the "Neither-Neither," nothing omitted, indissoluble, beyond prepossession; dissociation of conception by its own invincible love is the only true, safe, and free. The desire, will, and belief ceasing to exist as separate. Attraction, repulsion, and control self contained, they become the original unity, inert in pleasure. There is no duality. There is no desire for unity. At that time, it (the dual principle) rests in its unmodified state. The belief no longer subject to conception by conceiving "self" as such by loving. At other times, it¹⁴ creates a centre, becomes its environment, identified with its ramifications, conception created, subjection to law and the insatiable desire for unity, inasmuch as the duality is unity. Servitude to law is the hatred of Heaven. Self-love only is the eternal all pleasing, by meditation on this effulgent self which is mystic joyousness. At that time of bliss, he is punctual to his imagination, in that day what happiness is his! A lusty innocent, beyond sin, without hurt! Balanced by an emotion, a refraction of his ecstasy is all that he is conscious of as external.¹⁵ His vacuity causes double refraction, "He," the self-effulgent lightens in the Ego. Beyond law and the guest at the "Feast of the Supersensualists." ¹⁶ He has power over life and death. ¹⁷ Save by this, he is not beyond self-reproach, verily he has loosed all the trouble of the world, the murder from the lightning. Self-love preventing the mind from concentration, is identity without form, is no thought as such; law and external influences contained, do not affect. When that giving up all belief, reflects only its meaning, then is there purity of vision, innocence of touch, ergo, self-love. Verily, verily men are born, suffer and die through their belief. Ejaculation is death. Self-love is preservation and life.

14: It the "Neither-Neither" emanates tetragrammaton of relatives, the sexes of which are evolved through their cruciform reflection and are elusive to identity. In their XXXX they produce unity XXXXX XXXXX conception. Ego generating by subdivision they embrace eternity, in their manifold ramifications is law.

15: i.e. his rainbow.

16: Chapter on self-attraction omitted.

17: This is the test. The one who doubt would naturally submit himself.

Man to invoke pleasure in his choice, subtracts from desire, his desire is partial desire, becomes sub-duple (conflict), never is his energy full. Having no true focus, he is deceived in his strength and attains a pure measure of pleasure from his body. In success how heavy is his sentence! Pleasure becomes the illusion. Through dire

necessity, "his means," he is bound to its cause and effect, and becomes a holocaust on the pyre of sentiment. This self-love is the only full energy, all else a wrapping of dissatisfaction, the hypothesis of desires which obscures.

Man in the misery of his illusions and unsatisfied desires, wings his flight to different religions, and doctrines, seeks redeception, a hypnotic, a palliative from which he suffers fresh miseries in exhaustion. The terms of the cure are new illusions, greater entanglement, more stagnant environment.

Having studied all ways and means to pleasure and pondered over them well again and again, this self-love has been found by me to be the only free, true and full one, nothing more sane, pure, and complete. There is no deceit: when by this all experience certainly is known, everything sublimely beautiful and exceedingly amiable: where is the necessity of other means? Like the drink to the drunkard everything should be sacrificed for it. This Self-love is now declared by me the means of evolving millions of ideas for pleasure without love, or its synonyms- self-reproach, sickness, old-age, and death. The Symposium of self and love. O! Wise Man, Please Thyself.

The Complete Ritual and Doctrine of Magic Ecstasy in Self-love the Obsession

My dearest, I will now explain the only safe and true formula, the destroyer of the darkness of the World, the most secret among all secrets. Let it be secret to him who would attain. Let it cover any period of time, depending on his conception. There is no qualification¹⁸, nor ritual or ceremony. His very existence symbolising all that is necessary to perfection. Most emphatically, there is no need of repetition or feeble imitation. You are alive!

Magic, the reduction of properties to simplicity, making them transmutable to utilise them afresh by direction, without capitalization, bearing fruit many times. Know deliberation, over consciousness and concentration to be its resistance and sycophancy, the ultimate acquirement of idiotcy. Whether for his own pleasure or power, the fulfilment of desire is his purpose, he would terminate this by magic. Let him wait for a desire analogous in intensity ¹⁹, he then sacrifices this desire (or its fulfilment) to the initial desire, by this it becomes organic, the quantum. He has not attained freedom from law ²⁰. Hence let him wait for a belief to be subtracted, that period when disillusionment has taken place ²¹. Verily disappointment is his chance. "This free entity of belief" and his desire are united to his purpose by the use of Sigils or sacred letters. By projecting the consciousness into one part, sensation not being manifold, becomes intensified. By the abstention of desire, except in the object, this is attained (at the psychological time this determines itself).

By non-resistance (involuntary thought and action), worry and apprehension of non-fulfilment, being transient, find no permanent abode: he desires everything. Anxiety defeats the purpose, it retains and exposes the desire. Conscious desire is

non-attractive. The mind quiet and focussed, undisturbed by external images does not distort the sense impressions (there is no hallucination; it would end in imaginative fulfilment), but magnifies the existing desire, and joins it to the object in secret.

18: The means being simplicity, he is comparatively free to make his own qualifications and difficulties, i.e., many retirements are absurd and at once prove his incapacity, the non existence of what he sets about to prove. He at once sets his limit and servility.

19: Just a natural desire.

20: This is a short formula for those whose belief is full in the law, are house holders following their desires. The formula holds good for any purpose.

21: Illustration, the loss of faith in a friend, or an union that did not fulfill expectations.

Casting the Shadow.

The Ego not being totally oblivious, let him retain only and visualise the Sigil form, it is his chalice, the means of vacuity and incarnation. By the deliberation of an analogous emotion at that time, he deputises the law (reaction). Miraculous is he, balance not known in this world imitated (attained). All other consciousness annulled with safety, the vehicle strong enough for the ecstasy, he is beyond hurt. Now let him imagine an union takes place between himself (the mystic union of the Ego and Absolute). The nectar emitted, let him drink slowly, again and again²². After this astonishing experience his passion is incomparable, there is nothing in the world he will desire: unless he wills. That is why people do not understand me. The ecstasy in its emotion is omnigenous. Know it as the nectar of life, the Syllubub of Sun and Moon. Verily he steals the fire from Heaven: the greatest act of bravery in the world. Deliberation egotized, except in the refraction ²³ of the ecstasy, is exposure and death, becoming a presiding obsession, control having been given to a prior experience and is over-conscious of that through it momentarily finding freedom from its native law; thus generating double personality (Insanity).

22: If it becomes physical, let him imagine another's body, he has that sigil or its emergency. This, although not his original purpose, he will and exceedingly amiable.

23: Laughter in this case.

By these means there is no desire beyond fulfilment, no accomplishment too wonderful, depending on the amount of free belief ²⁴.

24: It may be done by localizing desire to one sense, hence by this formula using the ear as the vehicle, one hears the most transcendental music ever conceived, being the voices and harmony of every conceivable animal and human existence and so with each sense.

Men of small pleasure and enterprise, oblivious of your purpose, fault-finding, avaricious, sinful, who cannot live without women or enjoy without pain, fearsome, inconstant, diseased, and withered, dependent, cruel, deceived, and liars, the worst of men! Know, Oh, Lord, Oh beloved Self, I have now told you of that most secret tavern where passion goes when youth has gone, where any man may drink of the nectar of all-beneficent and gratuitous ecstasy. The most pleasurable nourishment that harms no one.

Note on the Difference of Magical Obsession (Genius) and Insanity.

MAGICAL obsession is that state when the mind is illuminated by sub-conscious activity evoked voluntarily by formula at our own time, etc., for inspiration. It is the condition of Genius.

Other obsession is the "blind leading the blind," caused by quietism, known as mediumism, an opening out of the Ego to (what is called) any external influence, elementals, or disembodied energy. A transmuted consciousness that is a resistance to "true" sub-conscious activity, it being a voluntary insanity, a somnambulation of the Ego with "no form" or control to guide it: hence its emanations are stupid in suggestion, or memories of childhood.

Obsession known as or related to insanity is an experience that is dissociated from the personality (Ego) through some sort of rejection. It is sub-crystalline, and cannot become permanently attached to the sub-consciousness, not having exhausted or completed itself by realisation. Depending on its degree of intensity and resistance shown at some time or another, the Ego has or has not knowledge of the obsession; always is its expression autonomous, divorced from personal control, power of direction and timing. Concentration determines dissociation. Enthusiasm for one object seeking completion by identification, sacrifices all else, or deliberately forgets. Its separation from the Ego (it becoming equal, or more in bulk than the rest of the consciousness, causes subdivision or "double personality"), is caused by its own intensity or by shock of resistance determined by some incompatibility of the desired or desire.

Concentration is dissatisfied desire, a conflict that can never be satisfied, because of its means. When the Ego, not appearing to have or not knowing the means of fulfilment, seeks its repudiation, repression, imaginative fulfilment, or transmutation to escape its worry. None of these is the desire's or obsession's annihilation, but its separation or concealment from the rest of the Ego, its premature sub-conscious existence. It is held there only when some form of resistance is active, when resistance is dormant- control is given to the presiding obsession, allowing its incarnation in, and swamping of the Ego, which has to live and perform its emotional experience. Disease and Insanity (all disease is insanity) is caused when the disembodied energy has no vital function. It is this energy which is utilised for the vitalization of Sigils.

Sigils.

The Psychology of Believing.

If the "supreme belief" remains unknown, believing is fruitless. If "the truth" has not yet been ascertained, the study of knowledge is unproductive. Even if "they" were known their study is useless. We are not the object by the perception, but by becoming it. Closing the gateways of sense is no help. Verily I will make common-sense the foundation of my teaching. Otherwise, how can I convey my meaning to the deaf, vision to the blind, and my emotion to the dead? In a labyrinth of metaphor and words, intuition is lost, therefore without their effort must be learned the truth about one's self from him who alone knows the truth . . . yourself.

Of what use the wisdom of Virginité to him who has been raped by the seducer, ignorance? Of what use sciences or any knowledge except as medicine? Hidden treasure does not come at the word nor by digging with your hands in the main road. Even with the proper implements and accurate knowledge of place, etc., may be but the acquisition of what you possessed long ago. There is a great doubt as to whether it is hidden, except by the strata of your experience and atmospheres of your belief.

The pertinent question now proposed by "Thee" should be asked by those desirous of some measure of genius. My answer like the mighty germ is in agreement with the universe, simple and full of deep import and for a time extremely objectionable to your ideas of good and beauty. Listen, attentively, O! Aspirant, all agog for information, to my answer, for by living the meaning thou shalt truly be freed from the bondage of constitutional ignorance. Thou must live it thyself; I cannot live it for thee.

The chief cause of genius is realization or "I" by an emotion that allows the lightning assimilation of what is perceived. This emotion is immoral in that it allows free association of knowledge without the accessories of belief. Its condition is, therefore, ignorance of "I am" and "I am not" with absent-mindedness as believing. Its most excellent state is the "Neither-Neither," the free or atmospheric "I."

You remember in your youth the thought "that this world is a curious place" in the emotion when you felt "why" as to whether this life is a reasonable development? What was the cause of this and of your summarily dismissing it from your mind? Again the feeling that the most commonplace object is magnificently strange and the vague emotion of co-relation between the incompatible (exhaustive arguments often see this, but always excuse it); the curiosity and shock with a more intimate association with the wonders of creation. What is it that prevents you following investigation into "what exactly is surprise," etc.? What is the cause of your believing more in God than a dog-fight? Yet you fear dogs more than God! Where is the difference between yourself choked with disquieting piety, and the innocence of a babe? Perhaps in these is the cause of ignorance.

Belief is the fall from the Absolute. What are you going to believe? Truth seeks its own negation. Different aspects are not the truth, nor are they necessary to truth. Of its emanations which are you to strangle at birth? Are you illegitimate? You believe in right

and wrong- what punishment will you determine? Can you escape the driving "Must"? Who can escape boredom- without change? Who remain single and content! What man among you is large and free enough to encompass his "self"? Your belief obfuscates lineage. Ambition is smallness- your customized environment. Remember, time is an unstudied imagination of the experienced. What may be called the early experience was its completion, so of learning there is no finis. What you learn to-morrow is determined by what you have done- the accomplished lesson of yesterday. Never learning to-day what you can do to-morrow is called loss, but is theft from time, wholesomeness and rejuvenescence. Repeat this delay again and again till you arrive at spontaneity, chance in safety. The pursuit of learning (believing) is the grotesque incubator of stupidity.

If you could truly believe, we should realise the virtue of it. We are not free to believe however much we so desire, having conflicting ideas to first exhaust. Sigils are the art of believing; my invention for making belief organic, ergo, true belief.

When by the wish to believe- it is of the necessity incompatible with an existing belief and is not realized through the inhibition of the organic belief- the negation of the wish, faith moves no mountains, not till it has removed itself. Supposing I wish to be great (is not counting that I am), to have "faith" and believe that I am, does not make me great- even were I to keep up the pretence to the end it being ceremonial insincerity, the affirmation of my incapacity. I am incapable, because that is the true belief, and organic. To believe differently is but affectation. Therefore the imagination or "faith" that I am great, is a superficial belief. The reaction and denial, caused by the troublesome effervescence of the organic incapacity. Denial or faith does not change or annihilate it, but is its reinforcement and preservation. Therefore belief, to be true, must be organic and sub-conscious. The desire to be great can only become organic at a time of vacuity, and by giving it (Sigil) form. When conscious of the Sigil form (any time but the Magical) it should be repressed, a deliberate striving to forget it, by this it is active and dominates at the unconscious period, its form nourishes and allows it to become attached to the sub-consciousness and become organic, that accomplished, is its reality and realization. He becomes his concept of greatness.

So belief becomes true and vital by striving against it in consciousness and by giving it form. Not by the striving of faith. Belief exhausts itself by confession and non-resistance, i.e., consciousness. Believe not to believe, and in degree you will obtain its existence. Timeliness depending on your morality, give to the poor. If the ambitious only knew it is as difficult to become incapable as it is to become great. They are mutual as accomplishments and equally satisfying.

The Sub-Consciousness.

ALL geniuses have active sub-consciousness, and the less they are aware of the fact, the greater their accomplishments. The sub-consciousness is exploited by desire reaching it. So consciousness should not contain the "great" desire once the Ego has wished: and should be filled with an affected ambition for something different, not

vice-versa, the inevitable penalty of cowardice lurking somewhere: surely not an inglorious deceit? Genius, like heroism, is a matter of bravery- you have to forget fear, or incapacity somehow . . . hence its expression is always spontaneous. How simple it is to acquire genius- you know the means; who will take the plunge? The learning of "How" is the eternal "Why"- unanswered! A genius is such, because he does not know how or why.

The Storehouse of Memories with an Ever-Open Door.

Know the sub-consciousness to be an epitome of all experience and wisdom, past incarnations as men, animals, birds, vegetable life, etc., etc., everything that exists, has and ever will exist. Each being a stratum in the order of evolution. Naturally then, the lower we probe into these strata, the earlier will be the forms of life we arrive at; the last is the Almighty Simplicity. And if we succeed in awakening them, we shall gain their properties, and our accomplishment will correspond. They being experiences long passed, must be evoked by extremely vague suggestion, which can only operate when the mind is unusually quiet or simple. To have their wisdom does not mean the necessity of their bodies- the body modifies in relation to "means" (we travel faster than the hunting leopard, but do not have its body), when it is the means it changes accordingly. Now, if we observe Nature, the early forms of life are wonderful in their properties, adaptability, etc; their strength enormous, and some are indestructible. No matter what the desire is, it always is its accomplishment. A microbe has the power to destroy the world (and certainly would if it took an interest in us). If you were to dismember its limb, the mutilated part would regrow, etc. So by evoking and becoming obsessed or illuminated by these existences, we gain their magical properties, or the knowledge of their attainment. This is what already happens (everything happens at all times) though exceedingly slowly; in striving for knowledge we repel it, the mind works best on a simple diet.

The Key to Prophecy.

The law of Evolution is retrogression of function governing progression of attainment, i.e., the more wonderful our attainments, the lower in the scale of life that governs them. Our knowledge of flight is determined by that desire causing the activity of our bird etc. Karmas. Directly our desire reaches the stratum belonging to those existences that can "fly" without wings- so shall we fly without machines. This sub-conscious activity is the "capacity," the "knowledge"; all other we acquire is of a negative or manurial value. The virtue of learning and acquiring knowledge by the ordinary means is in its worry and disappointment, of that degree which causes exhaustion: by that the desire might accidentally reach the real abode of knowledge, i.e., the sub-consciousness. Inspiration is always at a void moment, and most great discoveries accidental, usually brought about by exhaustion of the mind. My formula and Sigils for sub-conscious activity are the means of inspiration, capacity or genius, and the means of accelerating evolution. An economy of energy and method of learning by enjoyment. A bat first grew wings and of the proper kind, by its desire being organic enough to reach the sub-consciousness. If its desire to fly had been conscious, it would have had to wait till it could have done so by the same means as ourselves, i.e., by machinery. All genius has an hypothesis (usually natural) in the form of a hobby, which serves to restrain and occupy the

conscious mind, to prevent its interference with spontaneous expression. The great Leonardo's mathematics, etc., served to "Deceive" him as such an hypothesis (and as Sigils). Our lives are full of the Symbolism of those predominating Karmas we are governed by. All ornament, useless dress, etc., are such (they please people because they feel the identification), and the means of locating them (Karmas). The symbolism of crowning a man King, is that he, resembling God (on earth), has reached the lowest strata of his sub-consciousness (those one-cell organisms if you like), which predominate as governing his functions. (Of course, those crowned Kings are never such, they symbolise the "hope," not the reality.) Hence the floral nature of and precious stones in design of the crown relate to first principles. He is King who has reached the dual principle in its simplicity, the first experience which is all experience . . . he has no need of crowns and kingdoms.

By Sigils and the acquirement of vacuity, any past incarnation, experience, etc., can be summoned to consciousness. It may even happen in sleep in the form of dreams, but this means is very difficult. (Chapters on day and night dreaming for pleasure omitted.)

Total vacuity is difficult and unsafe for those governed by morality, complexes, i.e., whose belief is not entirely self-love. Hence this desideratum of Sigils, etc.

Know all ritual, ceremony, conditions, as arbitrary (you have yourself to please), a hindrance and confusion; their origin was for amusement, later for the purpose of deceiving other from knowing the truth and inducing ignorance; and as always happens their high priests were the more deceived themselves. He who deceives another deceives himself much more. Therefore know the Charlatans by their love of rich robes, ceremony, ritual, magical retirements, absurd conditions, and other stupidity, too numerous to relate. Their entire doctrine a boastful display, a cowardice hungering for notoriety; their standard everything unnecessary, their certain failure assured. Hence it is that those with some natural ability quickly lose it by their teaching. They can only dogmatise, implant and multiply that which is entirely superficial. Were I a teacher I should not act as master, as knowing more, the pupil could lay no claim to discipleship. Assimilating slowly, he would not be conscious of his learning, he would not repeat the vital mistake; without fear he would accomplish with ease. The only teaching possible is to show a man how to learn from his own wisdom, and to utilise his ignorance and mistakes. Not by obscuring his vision and intention by righteousness.

Sigils. Belief with Protection.
Magickal Obsession.

I will now explain their creation and use; there is no difficulty about it, how pure and clear it all is 25. Out of love for my foolish devotees I invented it. All desire, whether for Pleasure, Knowledge, or Power, that cannot find "Natural" expression, can by Sigils and their formula find fulfilment from the sub-consciousness. Sigils are the means of guiding and uniting the partially free belief²⁶ with an organic desire, its carriage and retention till its purpose served in the sub-conscious self, and its means of reincarnation in the Ego.

All thought can be expressed by form in true relation. Sigils are monograms of thought, for the government of energy (all heraldry, crests, monograms, are Sigils and the Karmas they govern), relating to Karma; a mathematical means of symbolising desire and giving it form that has the virtue of preventing any thought and association on that particular desire (at the magical time), escaping the detection of the Ego, so that it does not restrain or attach such desire to its own transitory images, memories and worries, but allows it free passage to the sub-consciousness.

25: By this system, you know exactly what (you believe) your Sigil must relate to. If you used any form stupidly, you might possibly "conjure up" exactly what you did not want- the mother of insanity, or what always happens then, nothing at all. This being the only system, any result other than by it is accidental. Also you do not have to dress up as a traditional magician, wizard or priest, build expensive temples, obtain virgin parchment, black goat's blood, etc., etc., in fact no theatricals or humbug.

26: Free belief or energy, i.e., a disappointed desire, not yet an obsession.

Sigils are made by combining the letters of the alphabet simplified. Illustration 27, the word "Woman" in Sigil form is (example) or (example) or (example) etc. The word tiger (example) or (example) etc., etc. The idea being to obtain a simple form which can be easily visualised at will, and has not too much pictorial relation to the desire. The true method has a much greater virtue, which cannot be explained briefly, being the secret of thought form, as degrees of suggestion, and what exactly is in a name. We have now agreed as to how a Sigil is made, and what virtue it has. Verily, what a person believes by Sigils, is the truth, and is always fulfilled. This system of Sigils is believed by taking it up as a hobby at a time of great disappointment or sorrow. By Sigils I have endowed fools with wisdom, made the wise fools, giving health to the sick and weak, disease to the strong, etc. Now, if for some purpose, you wanted the strength of a tiger- you would make a sentence such as:- "This my wish to obtain the strength of a tiger." (Message from person who typed up this file: In constructing the sentence of desire, beginning with "This my will," has been said by some to be more efficacious.) Sigilized this would be:-

This my wish (illustrative example of this part of the sentence)

To obtain (ditto)

The strength of a Tiger (same as said above)

Combined as one Sigil (example) or (more simplified example).

27: There are six methods of Sigils employed in this book, each corresponding to different strata. The one shown here is illustrative and the fundamental idea of them all, from which anyone can evolve his own system. Conditions, etc., or necessity subsequently evolve themselves. Also a person has more power of creation and originality with a limited means of expression.

Now by virtue of this Sigil you are able to send your desire into the subconsciousness (which contains all strength); that having happened, it is the desire's realization by the manifestation of the knowledge or power necessary.

First, all consciousness except of the Sigil has to be annulled; do not confuse this with concentration- you simply conceive the Sigil any moment you begin to think. Vacuity 28 is obtained by exhausting the mind and body by some means or another. A personal or traditional means serves equally well, depending on temperament; choose the most pleasant; these should be held in favour, Mantras and Posture, Women and Wine, Tennis, and the playing of Patience, or by walking and concentration on the Sigil, etc., etc. None is necessary to him who has (even symbolically) for a moment by the "Neither-Neither" conquered the dual principle (Conception), his Ego is free from gravity. If the Sigil is made an obsession by continual apprehension, its realization may happen at any moment, in the form of inspiration. This is done by reverting the mind to the Sigil when one is extremely worried- the time of exhaustion is the time of fulfilment. At the time of exhaustion or vacuity, retain only and visualize the Sigil form- eventually it becomes vague, then vanishes and success is assured. by the Ego conceiving only the Sigil, and not being able to conceive anything from it, all energy is focussed through it, the desire for identification carries it to the corresponding sub-conscious stratum, its destination. The Sigil being a vehicle, serves the purpose of protecting consciousness from the direct manifestation of the (consciously unacknowledged) obsession, conflict is avoided with any incompatible ideas and neither gains separate personality. It (the obsession) is either gradually assimilated and becomes organic or returns to its original abode, its purpose of illumination served. Hence the mind, by Sigils, depending upon the intensity of desire, is illuminated or obsessed (knowledge or power) from that particular Karma (the sub-conscious stratum, a particular existence and knowledge gained by it) relative to the desire, but not from memory or experience which was recent. Knowledge is obtained by the sensation, resulting from the unity of the desire and Karma. Power, by its "actual" vitalization and resurrection.

28: This is not the passivity of mediumism which opens the mind to what is called external influence- disembodied energy usually having no better purpose than to rap-tables. There are many means of attaining this state of vacuity: I mention the most simple, there is no need for crucifixion. Drugs are useless. Smoking and laziness the more difficult.

This knowledge leaves its stratum in company with the energy or desire returning to the Ego. It escapes the Ego's resistance by associating with similar images, memories, or experiences relative (received in this life), that the mind contains, and crystalizes itself by their symbolism. Hence most illumination is symbolic, and must be subsequently translated.

[Chapters on Symbolism, Automatic Drawing As Means To Art, & Note on Sacred Letters omitted.]

On Myself.

Conceiving, thou hast given no sign of life. In claiming thee, a labour of creating value, is nothing worth holding, nothing satisfying; the realization of thy inhibition all? By self-effacement would seem reality. This self, how empty! how prolific of incompleteness! In self-denial its stimulation to simulate reality . . . more and more comes out- these ugly mists of illusion are parental, the cause of Heaven's hatred! That is why I fear to believe in God, subordination to an attribute, an idea of Self is not freedom of love! Probably Almighty is he who is unconscious of the idea of God. Now may the fierceness of my unity be "Thy" silence and for me no longer a query or labour to espouse my doubt. Yet mankind for ever doubts, quirks, and for every pleasure pays, till he becomes millionaire: the punishment shall fit the appraisalment of his capitalization, there is that fear! The rich in dross, to cheat his conscience, affects humility, speaks of himself as "poor," his possessions as "burdens," or of "small account"! Of what consolation the truth in the day of weary waiting and watching, the restless striving, the imprisonment, the rack, the horrors of every conceivable torture? When he becomes accustomed, loses reality, and no longer deterred, will he then create God and miseries afresh? Oh, folly of the world, deny thy faith, renounce this Bloody-Sceptred God and confess. The completion of folly is the beginning of childhood, but of knowledge there is no end. It was the straying that found the path direct. From childhood, I have never denied my invincible purpose. Oh, silent watcher, thou sleepless eye of the Universe, watch over the beginning of all my ideas. The misery of the world would seem eternal, whilst I, in the midst, like an infant not yet smiling, am impervious in purity (of self-love) but I dare not claim its service! I am in eternal want of realization, poor though I be, my contentment is beyond your understanding. An opinionist, I fear to advocate an argument, or compromise myself by believing my own doctrines as such . . . may they ever be their own expurgers! Fearsome of knowledge, may my belief be its emptiness, yea, ignorance! From my daring to believe religions, doctrines, creeds, so shall I hold the jewel of truth. So cautious am I, simultaneously do I deny that which I affirm, and hold fast to the "not-necessity," by paradox superseded, without antecedent, spontaneous, I revert to the Absolute, watch my intoxication and control- the reaction of Karma. How easy is the Way, it would seem as though nothing should be said but all unsaid! May my words be few and pregnant! Alas, the futility of the idea of God has not yet reached its limit, all men liars, appear striving for insanity as its climax: while I alone as one prematurely aged, reason tottering on its throne, remain sane, in positive chastity, confessing no conscience, no morals- a virgin in singleness of purpose.

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~ The Zoëtic Grimoire of Zos ~

The Formulae of Zos vel Thanatos
By Austin Osman Spare
(electronically typed and edited by PC93)

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From the book "ZOS SPEAKS: Encounters With Austin Osman Spare" by Kenneth and Steffi Grant.

First Formula: Of the White Sabbath—as first told me by a Witch

ARGUMENT:

Actually there is neither a Black nor a White Sabbath: the ethical criterion of all acts is whether they are anti-social or so motivated. Where two or more of a kind of equal maturity and inclination enact for consummation, then, if harm they do it is only to themselves—which I doubt—and far less harmful than the practices of those who mutilate or deny their bodies in the name of a culture or a religion. The latter are invariably prophets or propagators of sterility, whereas the one outward tenet of Witchcraft is silence to "unlike others".

The Sabbath is an inverse-reversion for self-seduction, an undoing for a divertive conation. Sex is used as the technique and medium of a magical act. There is not only erotic satisfaction; the sensualist is made detached and controlled until final sublimation; his whole training is submissive and obedient until, by cold amoral passion, he can transmute control and divert him- or herself where desired.

The Witch so engaged is old, grotesque, worldly and libidiously learned and is sexually attractive as a corpse; yet she becomes the entire vehicle of consummation. This is necessary to transmute the personal aesthetic culture. Perversion is used only to overcome moral prejudices or conformity; the mind and desire must become amoral, focused and made entirely acceptive so that the life-force is free of inhibitions prior to the control. Thus, the Sabbath becomes a deliberate sex-orgy for the purpose of materialization: the Great Reality of 'as if' (wishful thinking). Sex is fully exploited: he who injures none, himself does not injure.

Finally: a culturally accepted criterion has destroyed more affective affinity than any other belief; but he who transmutes the ugly into a new aesthetic has something beyond fear. For the ethical pragmatist I can assert that this formula has never harmed me; on the contrary, by improved health and self-control it has made me tolerant,

understanding and compassionate. It inspires and promises more than probability as possible, and is the only thing that has made reality magical and the magical, reality. Pleasure is in us and around us... now I beckon and it cometh unto me.

FORMULA:

This is always secret, communal and periodic; an enforced consummation for almost unlimited wish-fulfillment by lengthy voluntary abstinence, repression and sacrifice until release by mass sexual saturation, for one purpose: the exteriorization of a wish by a great saving and a total spending.

The hypereroticism induced by this grand-scale hysteria or saturnalia has an essentially sado-masochistic basis. Previous to the ceremony each celebrant has his or her allotted part, although it usually ends promiscuously and chaotically. The initiates are trained singly in their own parts and in the response expected of them. They play a passive role, for the promise of untold ecstasy. The Witches take the active part throughout: thus the symbolic levitation by besom-handle.

There is a meeting-place and an elaborate ritual which is an extensive hypnotic to over-ride all inhibitions. Thus, smell, hearing and vision are seduced by incense and mantra (incantation and the ritual-ceremony), while taste and touch are enhanced by the stimuli of wine and oral acts. After complete sexual satiation by oral, anal, or urethral means, there appears an exteriorized hallucination of the predetermined wish which is magical in its reality. No one can say precisely whether certain things happen or not, although each person may have very different and equally vivid experiences. Some form of levitation seems common to all. My own experience of many Sabbaths is that there is consummate exteriorization and that subsequent memories are of reality.

All excessively sadistic acts are usually symbolized by genuine Witches, but what simulation there is is common to most erotic rights. The whole ceremony is based mainly on inverted orthodox religious services.

DOCTRINE AND CREDO

'Fornicatus benedictus! Almighty Ashmodeus, existent of Chaos, ominous by thy name, thy kingdom come through me on earth. Lead me into all temptations of my flesh so I may trespass greatly into thy ways by my desires: for thou art all sex-seeking unity, thou mighty genitalia of creation that knoweth no satiation—grant thou my wish, for thou art all power, ecstasy and actuality. Amen!'

A small talisman arabesque of the major erotic zones is passed around and kissed by all. Then follows a short perverse communion, then a symposium with suggestive exhibitionism, libidinous stories and abreaction of sexual fantasies—developing into the real thing.

SYNOPSIS OF THE SABBATH

THEORY OF FORMULA:

Differentiation is the stimulus of recreation, hence perversions and contra-practices are used to that end. Ceremony and Ritual are the matrices of form and order, the thesis being that by the act of 'as if' the wish is fleshed when magically charged. The act of exuviations is by transference to the powers of elemental automata as delegated by the obsessive mind. Thus reality may obtain, and for a while serve its own purpose. The ecstatic moment is used as the fecund instant of wish-endowment; for at that period of reality, the Will, Desire, and Belief are aligned and in unison. Faith is a form of compulsory autohypnosis which may build up and enter belief. The great believers have no need of faith—and we are all convinced by the flesh of things.

THE AFFIRMATION CREED

I believe: 'I become the potentialities where I made effort... the funambulatory way between ecstasies: The acceptance of all things, in entering all doors and the by-passing: Unto myself only the law I make—the good and evil I affirm: The relatability of all things to ego, the apotheosis of Knowledge in ecstasy: In the Gods and eternal flesh as all truth: That my way is the only way for me, however devious: That... which I have enveloped from me, shall come forth as a potent elemental to my aid.

And I believe without reservation in the preservation of my concepts as the media of Ego, from which all things ultimately become. Amen.'

PRAYER OF COMMUNION

We who are about to partake of each other, shall walk past all amorous sickness and deaths, for we are within the magical equinox.

Amen

We who proudly make unto ourselves every graven image, shall have great copulations and are allowed to love our Gods, for we know the Sacred Alignments.

Amen

We who do not crucify—nothing shall hurt us that is of the 'Nature'; neither our comings and goings from the womb, for we have the Key to all aesthetics.

Amen

In this sacred moment (here occurs the symbolic eating of flesh and blood) we forget our enemies: therefore let our dead children sleep. And let our dead loves arise, so they too may watch and enjoy our ecstasies. Let their animation be power to our memories and so resurge all ecstasy, for in this day there shall be no inhibitions.

Amen

Thou insatiable peripheral quadriga of sex.

Amen

PRAYER OF ADORATION

Thou lambent spirit of Erh!

Thou hast kindled the sacred fire from dead ashes, so my torch lightens all darknesses.

Thou hast become the fulcrum of my will.

Everlastingly in Thee I know not respite:

Except in the sensuous impact of flesh, there are no meanings.

Thou hast awakened me into eternities.

Thou makest all things beautiful unto the grotesque.

Whom thou succour hath no sterility.

I am reborn and reborn into desirous becomings:

I have recreated my Soul by birthing pleasure.

Through Thee my will, desire, belief and word become the law

That carries me into the Catastrophic beyond becoming:

Thou the emissary of Neither-Neither!

Ever Silent Watcher! Thou hast shown me the new sexualities

And all the mysteries of the Threshold!

Only Thee I adore in my Soul and my everlasting body.

Alpha-Omega–Amen!

EVOCATION

O mighty Rehctaw!

Thou who exists in all erogenousnesses

We evoke Thee!

By the power of the meanings arising from these forms I make

We evoke Thee!

By the Talismans that speak the secret leitmotif of desire

We evoke Thee!

By the sacrifices, abstinences and transvaluations we make

We evoke Thee!

By the sacred inbetweenness concepts

Give us the flesh!

We, who shall suffer all ecstasies

Give us the will!

By the quadriga sexualis

Give us invariant desire!

By the conquest of fatigue

Give us eternal resurgence!

By the most sacred Word-graph

We invoke Thee.

Amen

Second Formula: The Formula of Plotinus—as sent me through the Delphic Pythoness via Automatism, called "Giving life to the Autistic by Virgin Earthenware"

(Now unto this period I had copulated only the atmosphere or rode whores, lined old hags, witches and bitches of all kinds, there being few virgins.)

The autotelic wish into heterotelic conception is by consummation through using an urn

of correct shape and dimension which must correlate nearly to that of the lingam used—so that there is sufficient vacuum. At the moment of orgasm the wish must be imperatively stated. After ejaculation seal the vase with your sigil and with the secret formula of your desire. Bury same at midnight, the moon being quartered. When the moon wanes, disinter and pour contents as libation into earth with suitable incantation, and re-bury same. This is the most formidable formula known, never fails and is dangerous—hence what is not written must be guessed. From this formula was derived the legend of the Genii of the Brazen Vessel as related by Solomon.

Third Formula: The Communion of Auto-Ego of Zos

This formula is based on that of Apollonius the Pythagorean philosopher and theurgist, and is the only magical means of inseparation and psychic help that has no disastrous aftereffects whether it fails or succeeds.

There is nothing simpler than speaking to your inmost self, and nothing more difficult. The first conditions are Secrecy, Silence and Solitude. Next, a means of communication: I created my own Alphabet and Language based on the primal onomatopoeia of language which is now—for me—a subconscious quality which expresses only by high emotionalism. Indeed, the active link between all images of thought are intro-audile and of this character on which one's psychic language must be based. The Soul responds to the basic language only. Finally, ease of body and mind must obtain, the mind being free from all concepts—except the Desire, which should be altruistic (others or yourself). Your request should be as brother asking brother in words worthy to reach your greater self. You will receive only what you are fitted to receive.

Fourth Formula: How to return Evil to its Source

Sorcery may be good or evil, as predetermined by its purpose, and is your responsibility. Corrective punishment, being amoral, is the only legitimate motivation. Ability is the determining factor of success.

Sufficient hate is the potency, which must be stored up, formulated and focused so as to become incarnate through the elemental employed to pierce the protective aura of the offenders. Requisites: something personal belonging to the victim or victims. A symbolic replica of them (drawing, statuette, etc.). Also, the deployment of an animal familiar, and a simulation of the deed and desired consequences formulated as a ritual convincing to yourself.

There is also a direct method by suggestion, when knowing the offenders' 'Achilles Heel'. Evil in others may be made potent against them.

Fifth Formula: Of Fortune Telling by Cards (Foretelling by Familiars)

Foretelling the future by cards or other means: What is of consequence, and portentous, is the 'state of mind' that is induced in the consultant by the method and downright explanations given to him: there is an indirect or transposed auto-suggestion. Anything so entering the near-subconscious must reformulate and re-suggest itself with commitment to a later, similar, event. Likewise, the sorcerer's shaft pierces through the protective aura by assertion becoming indirect suggestion as the consultant's own. Paradoxically, the quickest way of susceptibility is by denial as disbelief.

Cards may be used for formulating the will, casting spells, mathematical numerology, and fortune telling. I was taught quite early in life by the greatest Witch of recent years. Here is a rough synopsis of my formula based on what I remember of hers.

First I need certain conditions: Silence, and light just sufficient to work by. I even close my eyes when shuffling and always do so before handing the cards to the querent for re-shuffling.

To begin with I used ordinary playing cards but soon found it expedient and of greater service to make my own packs, using sixty cards. Divided as usual into four suits, the Court cards representing people. The different suits represent the common factors of life, i.e., business, social relations, objects, events, and emotional qualities, etc., no individual card having itself much significance. I am giving only general principles; I shall not repeat what may be gleaned from a summary of books on the subject. Events and all else are given importance, in degree, by simple or more complex combinations of similar or relating cards. Illustration: The two of Spades means simply 'slight indisposition'; the nine of Spades means 'annoyance' or 'pain'; the ten of Spades means 'sorrow'. Thus, these cards in that order mean 'serious illness'. If the card representing the enquirer is there, it means their own illness, and with the card representing 'fatality' for good or evil (reverse or otherwise), it could mean death.

A different arrangement or sequence of the same cards would give a different equivalent, extended meaning, or definition. Thus, the two of Spades isolated from similar cards could mean 'slight illness', 'faintheartedness', or 'reluctance' etc., depending on which other cards it 'falls' against. The cards should not be too ambiguous and should become definite and different by combination. This is sufficient information for beginning to create the 'meanings' of cards, the only difficulty being to give appropriate meanings to individual cards so as to have a complete vocabulary capable of covering all exigencies. Start with what you can manage and build up by constant addition and rectification. Combinations are endless—always make them rational. The more rare the event, the greater the number of cards necessary to the combination. It takes months of work to create a really rational pack. Start with playing cards, writing your meaning on them. Later, make your own pack and draw your own symbols—geometrical shapes will serve. Be original—it gives the best results. My own four cards mentioned above:

Methods of laying out cards are numerous. The best, for general prediction, is serpentine: reading from left to right in rows of nine cards.

Synopsis: I do a short horoscope by laying eleven rows of five cards, each row relating to: House, Love, Self, etc.,—every four rows being relative to each other... [one or two words illegible here] and answer to wish. The five cards left over indicate the immediate event. Make your own rules and keep them, consistency in this case being a great virtue.

It is possible to predict anything, but special packs with their special meanings have to be made, a difficult and laborious task.

Alternative Fifth Formula: Technique of Fortune Telling

First obtain a good book on 'fortune telling' by playing cards. This will give you a general idea for the making a suitable pack for your own purposes. Procure a pack of ordinary playing cards and mark them, top and bottom (cards have a reverse). Rely on the 'book' only for general direction and method—the remnants of a traditional and lost art. You should evolve your own meanings, symbols and methods. This is vital. Here are the salient points to note:

Individual cards are indicators, not events—at least, not the important ones, and so we make separate cards mean the small commonplaces—emotions and abstracts (love, hate, fear, etc.); 'people' are indicated by the Kings and Queens, and 'children' by the two Knaves. The different suits symbolize the different kinds of events or emotions, etc. Thus, Spades relate to sickness, mourning, death, disappointment, fear, hatred. Hearts indicate love, marriage, friendship, happiness, generosity. Diamonds indicate money, success, fame, honour. Clubs indicate business, officialism, power, knowledge.

You will find fifty-two cards more than adequate to cover the small meanings. There are a number of meanings that do not fall under any one suit in particular, such as 'speedy', 'accidental', 'legal', etc.; these should be placed in any suit where there is room. Put similar meanings on one card, such as 'conclusion' and 'death'. The reverse of a card means the same thing but more intensely or extensively. Thus: 'slight sickness', reversed, would mean 'real sickness'. Also, a special card is made to intensify any card it falls against; reversed it means 'continuous' or 'regular'.

It is the combination of certain cards that indicates the meanings of the more important events and episodes of life. For example: a combination of Spades—'Nine', 'Ten', and 'Ace'—when so closely juxtaposed would mean death very soon and, in combination with cards meaning 'accident', 'sickness', 'hate', would mean death by accident, sickness, murder or suicide, and so on, covering every possible event.

The mathematical computations of fifty-two cards are almost limitless. Write your meanings and principal combinations on the cards, and when you have fully memorized them change them into symbols—even if your imagination cannot suggest more than geometrical signs. This change to symbols is very important. To save overloading the cards with writing or symbols, write down a list of the rarer combinations and their

meanings. Study (from books on fortune-telling) the different methods of laying out the cards for reading; ultimately you will evolve the method that suits you best.

My method is simply to lay them out in a line (or four lines of thirteen cards) and read from left to right, but it is difficult and only adepts succeed. This is my process:

First the operator must shuffle the cards whilst looking into the eyes of the querent. The pack is then passed to the querent with a request to shuffle whilst thinking about whatever he desires to know. Then lay out the cards and read, special note being made of the juxtapositions of combinations. When close together it means the event will occur soon.

However many combinations there are you will always find some of unique and baffling meaning, and this is where the actual skill of the operator comes in. The solving of the problem(s) will be found far more interesting than any crossword puzzle. Imaginative methods help. A simple illustration:

One card means 'fear' and the other 'honour'. This could be read as meaning that the person in question is 'fainthearted' but has the necessary ability, as against 'he fears for his honour'—if it does not seem to be implied by other factors.

Remember, there is a rational and true interpretation if you can find it. Whether you believe in the subject or not it should be apprehended as you would approach any other Art or Science—with an open mind. As to the attitude of the querent, his belief is immaterial but he should be willing to be unprejudiced; any facetiousness is fatal. I can assert—judging by the results of others who have used this method—that any person of normal intelligence who follows carefully these suggestions and who uses his imagination, with sufficient practice, will be able accurately to predict future events. Don't expect too much too soon. I have not only had the characters of persons accurately described, but even their hidden physical marks. Education has little to do with this faculty.

In conclusion: it should take about six months to create a satisfactory pack of cards, and another six months to gain the necessary facility by practice. There is no limit to what may be predicted, using special packs.

Finally, scientists will never prove or disprove anything relating to 'foretelling the future'; it is a work for great artists. But science may subsequently confirm more fully what the artists have already discovered. Note well: all the indications essential for the Psychic Knowledge necessary for developing this specialized ability are given in The Logomachy.

Sixth Formula: Metamorphoses by 'Death Posture' (by 'Zeno of Elea')

Powers of visualization, self-discipline and concentration are the qualities necessary. All magical practice, to be effective, needs great courage.

By means of the Death Posture, total transportation of consciousness into the sex-centre occurs. This brings about pure aesthesis and the creation of a new sexuality by autotelic concept: the subsequent ecstasy is a sublimation.

Because every other sense is brought to nullity by sex-intoxication, it is called the 'Death Posture'. Everything is 'a priori' to the act. The 'a posteriori' illumination reveals the inter-sexual correspondences of all things, and great emotiveness becomes... My desires have made a sentient soul, an obsession, a vampire, an insatiable negress of pendulous breasts and fatted thighs riding me into the abysses of the quadriga sexualis...

Seventh Formula: 'Transcendental Perspective' as a means of mediumship and anoëtic analgesia—as related to me by the Stoic, Socrates

Many Stoics lived before Zeno and they formulated this sentiment as a practical and ideal behaviourism:

There is in their genesis an hierarchy of form and ideas. Ideas have no status except through forms that are accepted symbols of sentience and are spatially and outwardly self-indulgent. Excarnation of an inspired or superimposed concept may be induced and orientated by 'space-apperception'. The whole body and being must suspire... This total effluxion makes everything reciprocal and becomes a re-orientated sequence of focused nexity. Through this harmonic relation with Ego one becomes the qualitative mediator of the hypothetical or real propensity: any position giving vastness or panorama, and, by abstractive gazing beyond distance, allowing and following the flow of thought until there is an intrusive and more cognate idea. This idea is held and projected into the 'vista'. Nothing innate is permitted to be subtracted from the visualization.

Eighth Formula: Formula of Arrivism

AFFIRMATION CREED OF THE ARRIVIST:

I am God, and all other gods are my imagery. I gave birth to myself. I am millions of forms excreating; eternal; and nothing exists except through me; yet I am not them—they serve me.

I am inconceivable because I make the conceivable as I so will.

I am beyond Law, for my casualness rationalizes all things to my pleasure.

I am the stranger, ever.

We, the new Arrivists have a lusty heritage from the hierocracy of ancient Egypt, and such great familiars as Lao-Tzû, Pythagoras, Sappho, Socrates, Zeno and others who

have substantiated their beliefs (and like them we have been spat on by the ugliest denominators): our great copula is the giving.

'Arrivism' formulates from our integrals: our 'thisness' into 'as if' becoming 'as now'—the intentional becoming extentional; action by spontaneity conforming everything critical and subvertive to itself, which is the mechanism of evoking our 'thisness'.

'As now' has no pendency: things are, because we are always the potential of what we last were. The gospel of the Arrivist is always his own.

HOW TO TRAP AN ARRIVIST FAMILIAR TO EARTH THE ELEMENTAL:

The best person to choose would be of the 'arrivist type'—those cocky bastards who seem to obtain all they need whenever they want it. Being intense egocentrics they are mediumistic or susceptible only to silent suggestion... So, look into their eyes and convey to them silently that they are the media for the transit of the obsessing elemental desired. They act simply as something en rapport between you and the elemental. To make yourself acceptive and fit for obsession—acts of sacrifice and purgation are essential beforehand. Also, the elemental must be named and given an appropriate Sigil.

Query to great arrivism: behold everything in the self. Thou art this and all that exists—but here's the catch—never at one time. Mind is universal and includes; Ego separates. 'That art Thou' never is... always. I was or may become this, and only 'I am' in Ego, often losing self-consciousness. I behold multiplicity in all things, and myself as the interrelating oneness, for whatsoever else I conceive will lead me astray or into 'as if'. The more I get into things, the more I am beyond them, so, the more within the more without. I am everywhere present yet unknown to myself except in Ego. I am a configuration of all the multitudinous compositions and designs of this universe, and, knowing not myself fully, how can I know much of other selves and the Gods? But the man we know is mainly made from his beliefs as he enacts them, for 'being' is a function of the all-remembering Soul. So, believe from your necessities, which alone obtain response and recompense—whether good or evil.

Ninth and Last Formula: The Theurgy of Zos

Believing, like breathing, is inveterate whereas 'faith' is a compulsory acceptance for escape... a commitment to an established thesis—often in conflict with our Ids, beliefs and habits.

I, the resurgence of the Apostate Julian, am now the Iconoclast of Theocrasia, for I would have you create a new Pantheism—different Gods and the Great Innocence.

Theses: On Sorcery

Our entire means of expression (of agreed meanings) is semantical, an ambiguous

method, whether conveying ideas, values, facts or fictions, which has ever-variant meanings to the recipient; there are few 'one to one' meanings of words. Therefore, although I may transfer by a short sentence a meaning similar to both of us, I do not so convey it to my subconsciousness—there is conjunctural confusion.

Example: The short sentence 'God is love', would be to the subconsciousness either 'god love', or 'love god'. Therefore, to be understood by the subconsciousness it would have to read as 'God=love', and of course this would have to be believed (on your part) to have meaning: lip avowal here has no value for magical transferences. Moreover, the conveyance of such statements is unnecessary and should be in the form of a question, not an answer.

Symbolized:

meaning: 'Is God love?'

Any fact or fiction has no difficulty in finding relatables as supporting evidence because everything has a 'point of connection' and a period of reality when instantly and simultaneous to time and place. Our difficulty is to re-evoke 'as now': so we accept semblance of (i.e. make-belief, religion or faith) as substitute of real belief (which needs no other reality than its own: what you cannot conceive as yourself is yourself (as another reality)).

Abstract or concrete: if you suggest a wish to the thing you desire of, in their own manner, there will be a response: So, if I ask my mind in an appropriate manner for a definition of 'consciousness' I shall receive a true answer, although I may not be able to translate it: semantics are either remiss or insufficient to render the sequence of phonographs, but (without understanding) I would receive an emotional impact, like from a significant passage of music (of Bach or Mozart) thus inspire a kind of semantic rendering. (As true as possible.)

Magic: Belief conjures the Will, becomes the courage, taking its own moral or physical colour. Desire seeks all essential affixes—the only necessity is sincerity.

Importance lies in things 'as now'. Flesh exists to be exploited. It is in all things and all things will be through it. All emanations are through the flesh and nothing has reality for us without it. The Soul is ever unknowable because we can only realize by finite form in Time-Space. So, whatever you attribute to the inconceivable is your Ego, as conceived. The mind and its great thought-stream determines everything and permits all things conceivable as possible. This thought-stream refracts illations both from the Soul and from ourselves into our time-sense—images and symbols which inspire us from the inter-relatabilities, and our reactions form our future destiny of good and evil with thought the nexus to all things past and becoming. Whether the gods created us or we created them is of no import except as an expedient.

Magic is now a quasi-charlatanism seeking victims: magicians have become

coprophagists having the most corrupt collection of gleanings and remnants ever given that name. Too long ago its principles were lost, scattered or vulgarized, the symbols losing parallelism and truth. The doctrine lost pageantry, and the rituals became haphazard—the thing itself without inner meaning. As now, Magic adopts an erotic egocentricism as secret meaning, hence there are no Magicians with any simple thesis of the great inner Truth—only a rag-bag remains of this 'wonder' cult. But, one cannot dismiss modern magicians so easily. Yes and no, there is something in most things and little enough in much, if any. Ability to enact is the denominator of our Truth. All parasitical longing seeks flesh to feed on... whether by magic or otherwise.

The deliberate transference of a desire by symbols and sigils with their meanings to the subconsciousness, thus sublating them from the conscious, is a magical act. It works on the thesis that the subconscious is 'all knowing, all memory', and, being universal can 'tap' any source of knowledge. The veriest moron, even, may have dreams as wonderful as those of a genius, whatever their difference of level. Dreams are a 'mental conation', unrecognized as perfect artistry. They prove the creative power of the subconsciousness. Our own degree of ability as a 'personal equation' derives from it, for, genius or not, all difficulties are of expressing adequately our own ethos of inherent ability. By this method of asking, and by the manner of its own showing the subconsciousness will give back all that is necessary for acquiring conative powers. Don't run away with the idea that you can do it first time, or so ride a wild horse! Great belief is essential and it is 'built up' by recollection and endeavour.

A desire for a particular thing appears as conscious requirement and, whatever the difficulties, with sufficient determination you will obtain it: there is no apparent need for magic. The premise is usually weak because of false values. Thus, acquiring a book on sorcery does not make one a magician. The essential abstract requirement is aptitude. Hence all the occult books in the world may give you little knowledge, except as a parrot, and, as more often happens, the ability to do less. The acquired book may help as evocative, so obtain it by all means; by transference of the larger fundamental need for occult knowledge, subconscious mind will in its own way give back all that is necessary to develop your conative ability.

"I am in and of all things..." to a lesser or greater degree, including my own blockheadedness. All thoughts, beliefs, actions are as mine, and this does not imply any equality, superiority or inferiority in my relationships. These levels are rendered different by other differences, for I have discovered the by-passing of generalities—the way of differentiation, not by revolt, submission, resignation, or any such chicanery or bargaining, but by the efferent acceptance of all things. I have opened the pores of my being to breathe freely, and my stomach has no greed to possess of others. Reality, truth, life, are all around us and in us. One cannot escape life. To turn one's back is merely to face it; to close the eyes—the image is retained; the thought, or something more ominous, is ever present. Sleep has many depths and death is but a 'reparative becoming', for we are of eternity in time. Therefore, be willing to pay in the giving and taking without argument, and for him who cheats there is ultimate repayment, for where the morality of exchange ends, business would begin. Sin, however disguised or

legalized is sin against self as much as against others. Thus emanates our great inferiority, the down-stepping to the point at which the predator must repay and incarnate as...?—as he deserves.

Why is the subconsciousness always cryptically symbolic and mainly manifests in sleep? As usual, there is more than one answer: 1) Why do the stars only show at night? And, 'hold your hand in front of your face and you cannot see the Sun', i.e., our foreconsciousness is mainly from outside and therefore precludes inner vision. 2) The subconsciousness discloses slowly and latently, because by our limitations we can realize only so much at any 'one time'. 3) Any full disclosure and the whole need and purpose of existence would be unnecessary. And there are other reasons. What we observe from 'outside' becomes memory, enters the subconsciousness and merges with other and older impressions. So, one function of the subconsciousness is to unify these superimposed impressions using the language of parallel symbology and to represent them as simile, not as arbitrary configuration [words illegible in original text]. There is no censor except our own 'outside moral bias'. We do not understand such simple amoral language—

...we make our own filth. Nothing in the subconscious is any more indecent than anything else.

Whether our contacts are psychic or physical they are real, and fear or hope of them determines our way.

With sufficient desire and belief reversion to anoësis may be a means of transforming our physical energy into psychic potency.

Although we cannot know instantly or entirely the contents and processes of the subconsciousness, we can evoke it, and by that act in a measure control it as required, for it will again respond directly to our will. How so? Here is the workable supposition: Truth is not essential to belief, as it always contains sufficient for us to make our truth, for if you believe a thing or idea is true, then it will become as truth for you. Therefore, if we deliberately attach belief to the meaning we give to a sign or symbol, then when we question that sign in our own way, via the subconsciousness, it will answer truthfully.

Illustration: quite arbitrarily I predetermine that if I 'slip on the kerb' it will mean 'this' or 'that' will happen, and it becomes so. Apart from such 'omens' there are many other techniques for evoking my good and evil. "What can I give unto Thee, Thou all-giver? I am blind to Thy gifts and would rather steal from men. Let my belief in Thee be an undistorting matrix of my wish in Thee, and so give the basis of my new reality."

Experiments in Occult Phenomena

Giving my experiences, I do not assert that others will have the equivalent in their

practice. Only when the mind is poised in correct juxtaposition to the para-normal object is it receptive and able to substantiate. The qualities necessary are mainly unknown, and any formula for such is guess-work. We all have some degree of aptitude in some direction, and this is the best guide. Many experiences I cannot reproduce and in some cases even re-vision. These are the most impressive—as if they had been deliberately blotted from my memory, only a vague impression remains. For many years I made every test I could apply to my experiments: "What is unlivable is unbelievable; truth shall be within this limit", was my springboard.

Telepathy I left alone as having been sufficiently proved by involuntary/spontaneous evidence and by deliberate tests.

My experiences at séances were abortive. If giving some evidence of survival, it was of inferior parts of the 'self' still automatically active but not intelligent. Messages were puerile and only of commonplaces already known to me—meaning little except that under certain conditions simple known facts can be transmitted from enquirer to medium and back again. My impression was that many [mediums] had experienced phenomena but that they had no control over them, and in trying to relive [the experience] and to convince others they resorted to fraud.

People do survive death but not in the way they desire to believe. Contact would be as difficult as [with a person a]sleep. My first tests were with prediction; these at least dealt with the future, which precluded faking. My ventures into Astrology, Palmistry, etc., proved their capabilities—and their drawbacks. I found prediction by playing-cards the most resilient and extendible, indeed, almost unlimited in scope and remarkably accurate, and so it became my final choice and convinced me of its possibility for telling anyone's future.

Neither natural aptitude nor much learning is necessary if we begin correctly. Prognostication by cards can be proved beyond question—and demonstrated under almost any conditions, with a person of ability, in its advanced forms. I set no limits whatever. I believe it is possible to forecast the kind of life after death and the nature of one's fresh becoming. I have gone to great lengths and could prove much more than mediums, clairvoyants or clairaudients. In a long predetermined test with a friend (Desmond Coke) I described unknown people in psychical and other detail of such nature as could only be known to the persons concerned, in addition to future events relating to them. The enquirer had no contact with me or the cards, an essential part of this test. Another test by a famous surgeon who asked me to foretell by the cards what he was thinking at a given time: I was warned it would be something unusual and difficult. In a few minutes I gave him the correct answer. Afterwards I showed him how the 'oracle' worked, and he himself was able to perform a similar feat. He was so impressed that he bought my pack of cards at my own price. This has happened more than once.

On another occasion, I carried out a successful series of tests with cards at R. H. Benson's house at Buckingford. These included 'Rain making' and the materialisation of

a Traditional Ghost. I mention these experiments to show the capabilities of the medium. 'Cards' may also be used for formulating the will, casting spells, mathematic numerology and, with inventiveness, many other forms of demonstrating the occult powers. I was taught quite early by the greatest 'witch' of recent years.

Complete Thesis and Ritual of Magical Transitivity

PROPOSITIONAL:

That man is a complex of appetites seeking satisfaction—imperative—either 'copulatio or suppositio' (or both).

That by certain arbitrary and deliberate acts he can synchronize desire and event 'as now', i.e., as though arbiter.

That any desire, sufficiently dynamic, compressed into a single wish or belief (as 'question-request'), if arabesquely formulated, will fulfil its evolution expediently and return its conative possibility.

Transference from the conscious to the subconscious is automatic when [the wish is] suppressed and sublated by symbols, sigils or glyphs understood either personally or universally. Man is a ratio of his experience, but the subconsciousness is all-knowing (limit unknown).

The mind grants limitless power (will), only measured against belief, and indifferent re: 'quo animo'.

Familiarity breeds all things, including Gods, and Virus, the rare compathy or the commonplace: either we are 'arrivists' or recidivists.

Anyone is capable of anything (will plus belief is ability) if they themselves create the opportune moment and incentive. Heaven gives no genius to disbelievers and no vengeance worse than the body denied.

The terrain between pure Ego (mediator) and ego empirical (conative) is the formative, amalgamative and rationalizing domain which reveals by symbols and metaphor only, and which answers only by such presentation, i.e., a problem, a cryptograph and picturesque arabesques. Hence:

Such a question is answered at once (as near as). But written as an absurd succession of corrupt semantics, thus: "What is truth?", is never answered. The original relation of shapes, sounds and meaning is lost—tortuosities—ambiguously dissipating. Other factors

are scattered in the text (q.v.) as given.

Although only one desire is expressed (No. 1, supra), with little alteration it would fit many others. The change is in the Wish, the Familiar employed, and appropriate ritual modifications. Three other alternatives are suggested, the four being classified:

No. 1: Desire for Truth expressed as a question in word-symbols thus:

("What is consciousness?")

sigillated thus:

No. 2: Desire for Pleasure. Request to realize Ideal tactually: "I desire a large-bottomed woman for social congress". As word-symbols:

As sigil:

No. 3. Desire for unique experience expressed as: "I desire intercourse with a vampire".

Word-symbols:

Sigil:

No. 4: Altruistic desire, as: "I wish the death of Stalin".

Word-Symbols thus:

(N.B. Names always given as sigils.)

Sigil:

Apart from the above, the rest is symbolic metaphor as an abstract ritual of the thesis,

and here the use of spatial and expressive language is justified and gives colour and verisimilitude. Onomatopoeic words should be used.

The ritual opens with an ovation or hymn to Isis—chosen as presiding deity (for personal reasons, though Thoth or Athene would have been more appropriate). Hymn begins:

"O' Glorious Isis, Mother of men, let thy hand reach out and touch my travail...", etc., all of which is expressed by sigils (they should be of one's own composition) followed by the evocation of the familiar or elemental necessary: (1) to act as carrier and bring en rapport subject and object, (2) to pierce the protective aura of the subject, if necessary, (3) to assist the dynamic qualities. The animal chosen should typify the qualities necessary: Tiger = strength, fierceness, etc., or selected from one's own Totem or from face value, i.e., if you look like a horse or a snake, they are your nearest familiars. They are evoked by their secret name which should be inscribed on a strip of parchment, and burnt immediately after calling their name. Except for the name, the evocation is expressed by word-symbols. The familiar chosen is Horus:

Or an Owl could be used. The operator's stance is entirely 'exercite', his gnosis is within the arcanum symbolized by a geometric form without a parallel, issuing from which is the correspondence between all factors used (as *modus operandi*). Acts of simulation are essential:

For No. 1, writing the desire on a strip of parchment, enclosing it in an envelope and burning or burying it is sufficient—as symbolizing transference. For No. 4, the tradition of making a wax image of the subject and stabbing same should be followed; it is essential that the operator simulates the pains that will be suffered by the victim. The 'Death Posture' (The Book of Pleasure q.v.) is often depicted:

this symbolizes the positive negation of everything except the wish desired. Previous to the adventure, token sacrifices and abstinences should be made. Some will have difficulties of expression, being neither draughtsmen, scholars or writers: it is sufficient to do your best, however naïvely. The only potent magic now existent is Obeah, practised by ignorant, arrested natives, who know not what they do. But they have this virtue—they believe and perform sufficiently the remnants of a great tradition reaching back to the pure and pristine mind of man.

Arbitrary Transference: illustration

The technique for materializing our demands is simple for Nature embraces all those who seek individuation, as Nature herself seeks every differentiation:

1) Our desire (for the thing) must be whole-hearted and all else sacrificed to that end.

2) Our belief must be fixed and be-lived, at least 'as if'.

3) Our will (nervous energy) must be secret, and suppressed, to create tension and released only at the psychological moment. At that time gaze into, and beyond, the familiar vista (from hill-top), into The Aeon, the spaciousness beyond your meannesses, corners of reality, borrowed precepts, dogmas and beliefs; until you are in spacious unity. Indraw your breath until your body quivers and then give a mighty suspiration, releasing all your nervous energy into the focal point of your wish; and as your urgent desire merges into the ever-present procreative sea you will feel a tremendous insurge and self-transformation. The Devil himself shall not prevent your 'will' from materializing. In your prayers (media), remember: your Soul is your nearest, and the bringer of all good things. Your God is stone deaf.

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About this capture

~ The Logomachy of Zos ~

By Austin Osman Spare

(electronically typed and edited by PC93)

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From the book "ZOS SPEAKS: Encounters With Austin Osman Spare" by Kenneth and Steffi Grant.

Wisdom is a stasis: Knowledge is like the 'snake of eternity', constantly eating itself and never finishing.

More bathos: connexity of all our bloody selves to Ego is a nightmare commanded by the overlooked, unobeyed latencies of return, essential for re-union.

Ego expands by that which evokes mutual effluxes; therefore look for the Theocentric in the Egocentric.

If God personalizes our deficiencies, then, we thus personify his?

Subject understanding object by 'as if' may become, with courage, an ingressive emotional experience giving mutual expression.

Falsehood, and all sham conceits, are the reflected memory of the de-related and forgotten event resurging, re-exhibiting for validation; for whatever you pretend, holds a misplaced Truth, i.e., inaccurately related time and place. This also is true of the future. Time here is long...

Of whom do we ask forgiveness when we hate ourselves?

Our urges are ever ubiquitous, affinities change, and Knowledge becomes redundant.

Never too old to learn, always too old to be taught.

If all realization is by our relatability to different co-existences, then making the more variable is one purpose of being.

The Life-force and the Ids have their logic, which does not preclude our having our own diversity of will. There is virtue in all non-conformity because it makes new forms.

Ecstasy is our out-span touching Reality. It is a potent generative instant having a surplus that, when synchronized, may be used abstractly to incarnate another wish.

There is honesty of purpose in virility.

We are ever ultimate and all ultimates ultimately sublimate in Auto-Ego.

I ask, what is conceivable when we cannot conceive even what we are conceiving?

The mocking Ape, the smiling God, both beckon and will endow.

Thrice did I slip backwards into strange forms of myself, and thrice did my Soul save me.

Much is realized that seldom can be expressed and when it might be told—dissolves.

Mind, body, ego and all things are formulated from desire; to desire forever...

Within the Alphabet lies all the arbitrary abracadabra of our knowledge.

The dominant difference between each of us, and between all of us and the animal

kingdom is a degree of 'ability', of instinct become 'personal', arbitrary. Outstanding ability shows affective psychic union.

Art alone having the gift of tongues has universal understanding, hence to know its fundamentals is the initial path to Wisdom and Knowledge.

However great your reach, whatever you touch, shall touch flesh.

We cannot love too much when we find it.

There is a self-revelation by a simple cryptic symbol: the meaning of all meanings. Think well before you drain this Cup of intoxicating possibilities.

When our aspirations become as inexorable as affection, the mind will divulge techniques and media.

Heaven makes no moral laws, but gives us instincts towards rightness and virtue.

The danger of the dynamic mind is that it seeks all kinds and degrees of complexity: fundamentals are a lost purpose in this forest of detail.

Let us desire no better pantheon than the zoomorphic in which to find a place: better to venerate our animal ancestry (until fully human), then the least attainable and most unknowable will disclose our next step.

However incompatible discoveries may be they always conform to the processes of ultimate inductions from our inherent designing ability.

The mind has no known purpose except that which it surmises from previous conations; all our motives are thus related processes springing from a basic urge deep within us and manifesting as Self-love.

Thinking is an inverse reflection of emotional needs, its resultants being changed by some other immediacy.

Abortive and extreme metamorphoses occur when Man slips into excessive evil or good. There is that theurgy in Will when all desires focus into one meanness or greatness.

Reversion is often the road to perversion, and the disused or abused degenerates unless transposed to another purpose.

Love shall cease when copulation is abjured.

Things more excellent than themselves are expressed through Art when our selves are expressed in them.

The artist illumines unseen beauties and awakens us to the utility of beauty as pleasure of a more permanent kind.

We conceive from the whole until detail destroys.

To know the fundamentals of Art is to know the path of all wisdom.

What does not exist Man will invent or imagine.

Much is realized and so seldom expressed that when it might be told it is already forgotten.

The self-glory of our forgiveness of ourselves and others—these are our failures.

Emotional depth can bestow originality of expression.

We find in Art experiences missed in life.

Art is the coinage whereby we exchange emotional experience for creative life.

All artistic creation is subjective truth in that it relates to lesser known experiences.

Insincerity is an easy form of escape.

One function of Art is to make something more like or unlike itself than it appears.

Of beauty there is no finality; it confirms our inner sense of perfection which changes less than we do.

Over-modesty permits the unworthy to seek our company.

Vicious circle: Fear as the offspring of fearing to face things.

Our near relatives are the greatest insurance against belief in ourselves.

When Art is wanting the beast is superior.

The one constancy in life is change, yet the becoming or going is seldom pleasant.

Birth and death begin, like everything else, before the event.

God is often a generalization of our ignorance and unfulfilment, as "God knows" and "In God's good time"—we forget that we are the Knowledge of God and his good time.

Anything is justified if superbly simulated; it becomes believable.

The body is so pregnant with beauty that we should be careful of our embellishments.

One thought fills vacuity, two would become actuality and infinite complexity.

Passion has no longevity whatever its object, and has direful awakening.

The threshold of the 'psychic' is the playground of the charlatan.

Only the inspired mind is licensed to symbolize and so co-relate the abstract to the particular or general.

Again and again this "I am God" doctrine has never provided much evidence, except of power lent for purposes other than our own. It soon stinks, translating into its reverse form; our exteriorizations and extroversions are un-godly, and to become 'ourselves' we must become unlike them. Gods 'realize' not by negation of others nor by seeing others as inferior, they always see themselves as immense.

Man cannot be surpassed until he manifests all his suppressions. Having fulfilled all evil he still possesses great potentialities.

Any 'thing' is a quantum of everything.

A fact is a figment of a truism, therefore all facts are inconclusive. Fictions are devices to explain the indefinables; our whole systematic coherence is so forged.

I am incessantly active on a wonderful job—of finding out what I am doing, and what it means. I can always read into it something other than I did mean; never the meaning of my meaning, or the whole meaning. Then we wonder whether anything has any more meaning than anything else!

How do we know any damned thing? Chaos is our language; our own eccentric rhythms are unsynchronized to Cosmos—with a mildewed ear for the brassy cacophony of imaginary menageries dissonant to each other; and it all ends drooling over minutiae to discover oneself.

Our acceptances are our conclusions.

Existence is alogical to any 'logic' we know, so it is irrational to attempt to rationalize, except in cases of our own prejudices which inform our mentation.

If all phenomena are a fluxing unabsoluteness and are Absoluteness manifest, then is it surprising that we manufacture our ego that is neither-either but a weirder autism? Yet none remember having desired existence... but indisputably we have Ego, the only certainty we know. I mean by 'Ego', our individuality as distinct and separate from all else.

Within the sensorium is a transcriber, or a synthesizing faculty, using synonymous intangibles where association and experience fail: as the capacity of certain sounds to induce colour images, certain arabesque forms may find aesthetic truth.

All psychoses etc., have their origin in normality, they are not inherent but acquired; indeed at one stage, madness itself is a resolute choice—preferred. When we turn over the obverse of reality we must accept the reverse: autism may be just as satisfying as reality, because it has greater psycho-somatic parallelism. It becomes a faculty—a circularity: 'wish, suppositious deed'; a work of artistry, not of nature.

To reach out, clutch the transient 'thought' and remake it as our own is one form of genius.

Life loveth life as adventitious.

There is more truth in our erotic zones, than in the whole of religions and mathematics.

Truth is emergent and levels our necessities of direction (general or specialized). The function of truth is coherence, it indirectly forms our beliefs and values. We are all specimens of self-evident truth, i.e. audient and endemic as the intermediacy of pure Ego (informing agent) and empirical Ego (conative), conscience being the nexus (emotional value): all Knowledge is of one thing through another.

Within us all, and ever co-essential, is a prescient unknown informer who tones all experience as good and evil: therefore, whatever values or beliefs we hold, to transgress them is fatal.

Any fact or fiction has no difficulty in finding relatables as supporting evidence because everything has a 'point of connection' and a period of reality when instantly and simultaneous to time and place. Our difficulty is to re-evolve 'as now': so we accept semblance of (i.e. make-belief, religion or faith) as substitute of real belief (which needs no other reality than its own: what you cannot conceive as yourself is yourself (as another reality)).

Abstract or concrete: if you suggest a wish to the thing you desire of, in their own manner, there will be a response: So, if I ask my mind in an appropriate manner for a definition of 'consciousness' I shall receive a true answer, although I may not be able to translate it: semantics are either remiss or insufficient to render the sequence of phonographs, but (without understanding) I would receive an emotional impact, like from a significant passage of music (of Bach or Mozart) thus inspire a kind of semantic rendering. (as true as possible)

If we seek escape from reality, then everything we do, will be as by proxy: There are more bogey men than real men.

Everything 'abstract' is unexclusively including, hence we know little of our latencies.

To realize of belief is from 'Thatness', to assert ourselves wholly 'as if That' within, we can only know ourselves by conceiving ourselves as outside ourselves: For nothing you can conceive will be beyond self: To see nullity—look within. We imagine our thinking & reasoning is within, whereas it only manifests through the body (the expressional means).

Hate in its various forms is the strongest emotion, far more potent and far easier to evoke than any other. Hence there are more people labouring to make the world worse than better. Until man re-assesses this 'value' not only as 'dominant inferiority', the repercussions of which are 'self'-defeating and pre-determined, his future will be a baleful aftermath.

We are not individuated so much by our material composition as by our purposeful functioning to redirect the Ids, to channel them by arbitrary means, as though self-willed.

We are all self-constructed Egos and necessarily concentric; whether altruistic or not is as may be.

O, Death, thou wouldst be the bringer of great gifts wert thou not a misnomer—'the end'. In some manner do all the weary speak.

If the Absolute relates to non-absolutes and all antitheses, then we lack only the 'conjunctionalism' for infinite inter-relatability and self-identity.

Being unnecessary to ourselves (as others), entails everyone becoming necessary for our survival.

When the denial of a proposition is incapable of being conceived, then the proposition is to be accepted as necessary or true: when you find such a proposition, there will be no necessity for it.

God is absolutely my own Idea: otherwise God cannot exist.

The greater the contrasts we encounter the greater our reality: Truth is all contrasting.

(Our) fictions constantly interacting create a co-essential supposition, seek blood, join memory's causatory chain, become as real as, or equal to, or better than, a stale reality.

Our imaginary excesses are the hylic of possibility.

If you act with ulterior motive or for evil, a thousand unseen hands will assist you, indeed the devil himself will attend if guised as altruistic. But if you act anonymously and virtuously, only God will help you (which is doubtful).

When we say 'I Believe', it is usually a lip avowal from an infected mouth of borrowed precepts or simulations, as living an inexperience. Belief must be vital, livable, and as unquestioned as our blood-circulation or heart-throb.

Some things are far distant in time and space; we journey by relatability (whether fictional or non-fictional, either will serve).

Man's love of fancy dress, of masquerading, is true translatable symbolism: one fiction guising another.

There are conventions of asking, giving, receiving and taking. How remiss we are—we often ask, give to, receive or take from the wrong people.

We are dimensionally caged but nothing prevents our looking through the bars—imagination has fewer bars than reasoning.

Thought is like the Ether, it conveys and permeates all things, giving all we initially know. And what do we give in return?

Morality is a reciprocal discipline necessary to survival, and to protect the inexperienced from consequences unnecessary or unequal to development.

The jungle law is superior to ours, but then man makes his laws.

All pleasures eventually equalize; their difference is of duration and degree. When certain pleasures are constant we naturally strive for their preservation. Hence to me a 'large fat woman's bottom' is spacious and spatial—I know nothing better—so why should I disavow or transfer to 'Love of God', or anything else? I am loving God via a fat arse. All true appreciation of the abstract is through other things. Better this, than acquiesce by faith in non-inferentials. Actuality, like belief, is asserted by feeling. So the Soul loveth all who loveth him through those things he maketh: he who appreciates my work...

When you laugh at others you are 'seeing yourself as others see us', but there is this qualification—there is very little good portraiture, there is no quaquaversum of truth, only quasiness.

Poetry is accomplished hyperbole.

Anomalies of language are numerous but some used here to further a more logical form and show the purpose of my own system: a personal form of articulating abstracts for psycho-somatic changes and communication of Mind and Ego. The ethos of language should be unequivocal 'meanings' (in any rational semantical system) with the least ambiguous syntax possible.

All symbols, as words, are configured meanings. Any series of such meanings as a

sentence should be short, a natural apophthegm. Simplicity is the diction of clarity. Therefore, as a phrase: 'I prefer fat women', as an opinion, is passable, and the least erudite would understand. Being partitive, gives the implication of 'why' to the receiver, who, if knowing me would add: sensual, amiable, beautiful, cultured; others, without knowing me, might mentally add some such as a generality applicable to most. Nothing of which is in the sentence. So, however simple a statement (apart from the stupid) more will be read into it than is expressed, the by-product being—as writing—the possible assumptions of others as though implicit, when not so, and our assumption that they will understand our meaning however clumsy or inexplicably stated. All of which is useless for response from our own mind: Any partitive statement will formulate itself (as complete) from others assertions as conviction. Only our convictions as self-truths are responsive from Ego to mind. Therefore the assertion 'God is love', 'God is hate', 'God is indifferent', are not my self-truths, but if I believe as subtractive then intercommunion is possible, for instance as self-truth: (inasmuch as) 'I believe in myself, all things believe in me.' For if I believe in myself unquestionably, therefore I believe all things. Therefore if I transcribe 'I prefer fat women' by my own symbols, becomes a request with all essential qualifications, thus: and answered by the mind, whereas the verbal rendering would be futile. Another predicament of verbal forms, e.g., if I state: 'He is a splendid man' (of a person known to us both) it would be understood that I implied only physically (as their moral, social and mental value was remiss). Here the designated subject speaks more than the words used. Hence the same sentence to another (not knowing the person) leaves them guessing as to true reference: They would have to apply, as meaning as of general worth (or Ideal). Therefore, interpretation of words depends mainly on equal knowledge of subject and some values of meanings.

Every foetus has (an exterior) prescience as to destination from which, concurrently, is developed its own perception by experience: personal ego ex universal Ego. Hence our fore-knowledge is an abstract ominous conscience.

How Fate steals the things we love best! Hymen is poxed, the odalisques survive in pathetic stews, man stinks: how did it occur? Greed is the infectious disease.

The only attribute of God is Man (or vice versa).

Some phantasms are a species of object impressionistically perceived and amalgamated with another, more rational, impression.

Man believes by hetero-suggestion far more than he experiences 'now', though what he mainly believes are similitudes of past experience.

A fictions is unattributable to anything known and nothing is known for certain.

All conation is synthetic derivation, our best—that little difference.

When enthusiasm and effort are co-equal and joined in purpose—realization is near, whatever its merit.

Life does not decrease but increases by fulfilment. We were generated and do ourselves generate. Whether we shall ever originate is locked up in our unknown future potentialities and not in our nominalism and knowledge.

'To know ourselves', 'to renounce ourselves', etc., are postulates of hyperbole; we but change our mental clothes by new figures of speech. The mind is our index of the infinite exhibiting a universe of which we know little; yet the unknowable within us is vaster and hence more potent of possibility.

We have erected the negation of equity into a form of existence by systems of government: our birthrights are stolen at birth and to keep us empty-handed we are taught—'Thou shalt not steal'.

Look into your past to forecast your future.

Is it short-sighted to limit our beliefs when we do not know our ultimate possibilities? Yet all expression is within the limits of definite technique and formalism—whatever our attempts at diversity.

What do we know for certain? In the complexity of differences we become endowed with pretence and dogmatize our lies.

The mystery of beauty, the undivulged of things, gives them their enchantment not their known meanings.

There is a Third Eye! To paraphrase "let not thy right eye see what thy left eye seeth" would be a 'distinction without much difference', except for our willful blindness to all permitted self-deceptions which are seen and recorded by the inner eye. You may delude your fore-consciousness, but not what is beneath.

...And of the noumenal, our eternity, we hope that all our efforts in life are ultimately for a permanent perfection, with change an additional pleasure. Everything, knowledge and experience of life contradicts such a possibility.

Is the Truth necessary? The need is for our own Truth: lack of integrity makes for sterility and is meaningless. Things more necessary than Truth are expressed through our efforts to render such.

An infliction of old age is the indictment of all ages; be certain that your non-successes, accidents, and all illnesses however slight, will be the result of your agedness.

There are no conclusive conclusions, yet nothing germinates unless we have, or make, the necessity of arbitrary 'will-desire-belief' for a possible image of our ambition.

The eclectic path is not an avoidance of obstacles, but an alignment (often oblique) that

cuts through from one predetermined place to another.

God is within us?—not yet seen, but as a mirror's reflection: an inexistent reality of presence without residence.

Ideas you conceive are their own possibility.

The great sterilities: the numen and the human—ever present—are stercoraceous images of greed under other names.

When one sees one's reflection everywhere and sees everything in oneself one becomes as the Stoic. One is never lost to 'Ego' or one's ego to eternity: the outwardness of ego is the recessive and remaining part of ourselves.

Through mind is our all-reachingness, and through the copula; our technique of articulating desire is limited, bad or mad.

Soul and mind are indifferent to our language but respond to affectiveness when conveying pure sentiment.

Where Ego goeth, there only is the sensation and perception of reality.

We call certain events 'Acts of God', or 'Fate', whereas they are the workings of equity from our own past Karma.

We make words ambiguous by adding our meaning; qualifications become endless and few understand themselves or each other.

Whatever you assert of the gods is more true of yourself.

All ways to Heaven lead to flesh. Our re-orientation and ascent from Earth must start here: nothing is obtained except by desire and our only medium is flesh—mouth and hand. In the midst of reality we strive for unreality, hence I teach the equal reality of all things, man and his illusions—flesh of dreams... There is a lamentable display of the non-artists shadow-fighting their fears; automata actuated by their own committed untruths seeking their fulfilment.

Truth is everywhere, there is nothing untrue anywhere; it may appear so, because we cannot accurately relate it.

I behold multiplicity in all things and myself as the inter-relating oneness, for whatsoever else I conceive will lead me astray or into 'as if'. The more I get into things the more I am beyond them, so, the more within, the more without...

I am everywhere present, yet unknown to myself except in Ego. I am a configuration of all the multitudinous compositions, and knowing not myself fully how can I know much

of other selves and the gods? But the man we know is mainly made from the beliefs that he enacts, for 'being' is a function of the all-remembering Soul: so believe from your necessities, which alone obtain response and recompense—whether of good or evil.

Nightmare: how dreadful is this place; is it some religious hereafter?

'One in All', etc., and thousands of other generalizations, are language faecia, meaningless concretions, the 'stinking lump' spelling chaos out of which sprang order by separateness and every inequality, with the supreme attainment of individuality and ego.

Wisdom is the realisation of the mysterious incomprehensibility of all things, whoever the designer; and all the partial disclosures of knowledge prove this.

If I was begotten of all yesterdays then Ego (made of my memories become flesh) is my only lamp for the tomorrows.

My gods have grown with me.

The secret of happiness is to be in harmony with yourself; little more is permitted or desirable. Seek your environment and adapt it: do not ask me what is 'yourself'—I know only vaguely what I have made from Self into myself.

If others loved themselves half as much as I do, there would be no wars. Everything would seem less dangerous than Reality, for everyone would escape or unrender it.

Vitality of idea, vitality of form and balance of composition—these are the essentials of the masters who make their truths live.

When you are bored it is evidence of disease—you are going blind, deaf, or are paralyzed, etc.

Friendship is only the refraction of a desire for a fuller self. Until I am God in myself, I am nothing to God.

We are much worse in prospect than in retrospect.

Passion is purchased by passion. Those of small desires will only bleed you and make you as necessitous as themselves.

When we exploit the extent of solitude we find it more crowded than a great company and the abode of our own realities. There is no retirement from solitude, and, when we fear it, conscience is actively malignant.

Only dominant desire shall compel us to do what we want to do successfully.

Nature is an integrating principle, never compelling uniformity.

I do know, not only that I know but also what little I know of my own omniscience.

I dreamed the psychic world was a concurrent inverse devolution; man, failing as human, reincarnates as a caricature of the beast.

The price of Identity is suffering.

I believe in 'strangerhood': the trouble with 'brotherhood' as an ideal is that man's present behaviour is too bloody for words.

Space is the limit of probabilities; Time, of the immediately possible. Lies are the reflective exhibitionism of some 'forgotten' event we wish to re-live. Whatever lie you state could be true—at one time, at another time, but not at this time and place. We must first create a suitable environment.

Our 'personal religion' is often a suppressed sentimentality to benefit others; when so, we are at our best.

Words, words, words, however used, whatever they symbolize, request, or tell, say more, showing in between the antics of all motives. Yes, word-rendering deals the quickest of deaths to flabby ideas; and also words are the most poignant, suggestive, contagious, substitutive and lasting means to convey anything. Most deadly virus, most potent abreaction of magic subtlety even your erasures reveal your believing by their persuasive influence and their magic.

If a wish formulates its meaning from a parallel likeness, it will have a substantive exegesis.

The giver who gives desiring no requital is without fault: the receiver has a moral onus as the contra-givee; there is ultimate equitable recompense in all things.

The 'Summum bonum' of evaluation is equitable compensation or compromise between differentiations; our 'thisness' in relation to 'thatness'. Ours the intensive, otherness the extensive.

All psycho-traumas relate to the subconscious and change us from the instinctive to the deliberate.

If we see a thing and feel nothing the result is almost nullity, just as if we touch something and visualize nothing. Emotive sensation is our highest process and function.

Sincerity is difficult except through lasting affections, being unstable in adaptation and tending to dysteleology. Sincerity is the quintessence of sentiment, our deep feeling (or 'aesthesis'); it creates our ability and formulates our temperament, individuality, and

character.

No man is an independent individual. We are unaware that 'being' is infinitely interrelated and our re-relatability is our only form of reality, though it is always a temporary union.

Longevity and youthful appearance are bound up with infantilisms, with its own group of habitualized fixations, phobias and inhibitions.

The common stench—self-righteousness.

Mathematical alignments 'prove' the pragmatism of 'as if': a straight line being a segment of an undetermined and extensive arch.

Forms obtain additives by dimensional differentia and orientations of objects perceived.

The quintessence of monotony: all things alike and equal.

Panacea: not presence, impulse, conceit, but the audacity of 'instant mind-courage' in action, is the answer that fulfils.

Nature teaches equal significance of all things: the blade of grass, the dead God or a live sow, all are of the same earthly worth. Of supernal value is your service of remaking self in unlikenesses of yourself.

The unjustly injured are not benefited if the same injury is inflicted on the aggressor: punishment should not only be corrective but compensatory to the victim. This does not preclude other kinds of deterrents if necessary.

If you must murder, seek the murderers; meet evil with evil, even unto yourself.

Ego: a contra-reflective symbol of the noumenal becoming fertile from our own inexhaustible refractibility. Ego is a power of conjunctivity, a second-hand reality of the noumenal, functionally divergent from the original: a fluxing all-directional appetite, connective by all 'as if'; equivalents becoming directive by disparities.

Autists as artists validate their wishes by conative effort, proving their concepts as the pre-determining force of possibility and metamorphosis.

Life is an endless re-creation. Whatever we are, our value is in the next existential: always a composite of some yesterday's potentialities.

Whether we are inspired by the Gods or by any other means, it is all the same: we are as They, and much as they are to us.

"No law but mine", no fool has ever succeeded in maintaining.

Thought is an impression subsequent to feeling, prior to which it has no signature.

All equations are an assumption: an averaging of variant inequalities from inexactitudes as an approximate—remiss always.

Time-space is an empirical relativism deriving from our manifold of incomplete and unsynthesized representations seeking nexity. The unrelated has neither time, space, nor ego.

We cannot guess our purpose, and never surpass it, but it is imperative that we believe in one for it confers ability.

There is no balance without equal tension or reciprocal compensation.

We are as shadows of our doubts, delusion-reared, haunted by hopes and fears, cramped in some corner we imagine real and secure... And pray to God, intent to prey.

The incredible may follow the possible, because none can assess what may become true or what is impossible. When we speak of the impossible or the inconceivable we really mean something that is impossible immediately, that that moment of time cannot find relationship with the past.

We best serve ourselves by serving others the necessity of themselves; our defaulting is bathos and bloody.

Everything is manifest, the fault is our inability to apprehend from our level. Knowledge is slowly gained from experience and appearances, explaining the less known by the known by the faculty of reasoning.

Whoever exploits the less probable as possible is a fine artist.

How can you be dynamic with small beliefs and small desires?

Whoever we are, the borrowed pretensions are our defect—always less worthy than our own Truth, unnecessary and futile. By them we are unfitted to be sincere; it endangers what good we have: this mediocracy lives only its inferiorities.

Chastity may be a safeguard, never an excitement or adventure. But do not pride yourself, for fall you must.

Death is necessary for forgiveness...

Rightly man is screened from much of himself—he already hates too much.

The wrong motive underlies our righteousness and faulting others becomes our meat.

Old age is our best advertisement, for it has sucked the poison of most things and survived.

The beliefs we make are the best for us, whatever their truth. Any belief is sanctified by the believing, and justified by results.

The best in me may be the worst in you, or vice versa.

If death is our reformation it is also a long term of forgetfulness; when reborn we seldom know who we were before.

Inspiration is our only fortuitous gift from the Soul.

The sexually devitalized have necessity only with death.

When I feel nature, I feel that truth is immanent—in the vastnesses, the vistas, where my Soul dwells. There is nothing ashamed, meretricious or facetious. Facing this majesty I feel ashamed of my false shame and pretences, for here 'I am', with my significance.

Go wherever you have seminal affinities: so sayeth Satyros.

The Soul has no language, level and values, except its own, but it answers to all true affectiveness.

To become oblique is one answer: but our minds have heaped up clichés, coined, borrowed or inherited, mostly spurious. So stultified—not by limits of language, or by dumbness—we fail through falsities and half-believing, by fears bred of cramped growth, obedience to uninspired patterning, and we lose our impassioned creativeness by accepting easy conventions, idioms, and shoddy imitations.

We hate and love ourselves only through others. Heaven save us from looking only for our own likenesses.

Life is a potency, becoming a selection of indulgences; a path through the chaos we make—how soon fearing. Shocked, we cry out for salvation, and backslide to some old mothering or protectiveness. No escape but to breathe the human smell, touch the hirsute flesh: shall again adventure... must transgress.

Compensating mechanisms often demand an antithesis to balance or fulfil them, as with character and temperament: an ideal union—the masculine woman and the effeminate man.

Equity is the stabilizer of eternity.

Man's environmental ills are his making; the irresponsible delegating of authority to shelve his own responsibility.

Unappreciated ability becomes devitalized, breeds a self-indulgent sickness—a self pity that suffers alone.

Importance lies in things 'as now'. Flesh exists to be exploited. It is in all things and all things will be through it. All emanations are through the flesh and nothing has reality for us without it. The Soul is ever unknowable because we can only realize by finite form in Time-Space. So, whatever you attribute to the inconceivable is your Ego, as conceived. The mind and its great thought-stream determines everything and permits all things conceivable as possible. This thought-stream refracts illations both from the Soul and from ourselves into our time-sense—images and symbols which inspire us from the inter-relatabilities, and our reactions form our future destiny of good and evil with thought the nexus to all things past and becoming. Whether the gods created us or we created them is of no import except as an expedient.

If I were merely the delegated automaton of the great 'Id' (desire) with pre-ordained channels, amoral, endowed with phallic grandiosity and let loose among excitements, I would end in hysteria unto paralysis: there is a law of reversal.

Giving our so-called services to others is the genuine 'as if'.

It isn't essential to know the reason or purpose of things, or the 'why', 'whither', 'whence'; they were begotten of Eternity and our comprehension is begotten of Time. Your virtue is to believe in yourself as your self, i.e., as an individual making your individuality: Cogito, ergo sum.

Vital belief overcomes all things, in that it will endow us with the means to do so.

Time is not a separate dimension but a purely human and arbitrary contrivance of measurement by comparison; yet time is integrated in us and all things as our spaciousness and our essential way of realizing and knowing our 'narrow corner'.

When all permutations and combinations of Form have obtained, will dimension cease? Will the last imminence become, and Time enter Eternity?

Sacrifice is the first duty of self-love.

Our purpose and completeness fully to realize Self is in our existence for others, but the hand of weakness leads us to evil.

The disaster of love is that it gives us occasion to love in one person what we should love in all.

The discarding of inhibiting beliefs by reorientation and substitution gives a selected

level adjustable to the new Idea, and becomes the matrix for obsession. The tight packing of space and the involuntary enforced silence are premonitions of pregnancy from this act.

The deliberate delayed satisfaction of an urge, when serving another intent, is of greater benefit to the person concerned than its immediate satisfaction. Urges serving their immediacy are often a failure, a disservice resulting in degenerate offspring.

...And remember, you shall suffer all things and again suffer: until you have sufficient sufferance to accept all things.

A thing only has reality and meaning when it has affinities and associations, however implicit.

I believe in the power of belief.

Nothing is more costly than principles: because their maintenance depends on ourselves.

Day-dreams are our cheapest luxuries.

Whatever our avowal we never worship the same god for long—desires change.

With little evidence we form meanings and judgments and dogmatize that our propositions are considered opinion against all immediate experience. Thoughtless assertions or anxious expressionism are too frequent and none perceives the full meaning or implication of partitive statements or generalizations. Most conclusions are mere sentences that need endless qualification.

Arrestment sets limits that are more prolific of exploration than unstable wandering; there is need of a period of unlearning, of de-indoctrination, of de-mathematicalization, of transvaluating, of fresh levels and directions, a new category of definitions and meanings for possible and probable Ideals.

Ideas issue from the impact of strong contrasts and urge our search for new sensations. Without negations reality would become anemic and linear.

I know too many gods... yet the greatest stranger to me is myself. And those who speak so glibly and knowingly of God (alleged Absolute), who know his ways, wills, desires, etc., are committed to their inferiority. The word 'God' once uttered seemingly proliferates into all ungodliness. Why they imagine that God needs the endowment of human attributes is a mystery as profound as their ignorance—unless this 'half-idiot God' desires to impersonate us and thereby, quid pro quo, permit us to impersonate him? And so we make an adaptable God, one to barter with... defraud. This stuff, this moon-wrack, well suits the human equation. If we are in God's image, we know the maker's hand—the old looking-glass self-nomination: so we ever create. Still, we must

become designers and cast this strange coinage; whether spurious or of merit it has a value for sure. Whatever our designs, they are derivative and unbeknowningly follow some dicta of the gods: exchangeable by artistic merit?

This is a world of re-living, re-believing, re-valuing, surviving all infirmities to remake and reform. And this furor about reality, whether it exists in us or elsewhere—we have become so confused and confounded by deceptions of logic and nonsense that we do not know even which reality we mean. But, whatever we may mean or imply we cannot misrepresent anything of which we know nothing.

How do we know anything? Who told us and where does it come from? Is it a recollection, a re-appearance from latent memory? Our mind inter-relates us as it so wills, from any instant to some early becoming or yet further back, so that we may re-join, relate and re-experience, add to our experience.

Wisdom works from the subconsciousness; we have all experienced 'inspiration' in some form; that strange feeling that climaxes to flash a new conception from our own orientation.

The Absolute is unbecoming and sterile if unbelieved. What is Truth? This question implies colour-blindness; it is asked rather as if Truth were an unrelated fact, thing, or abstract, the reason being that we do not conceive of it as multiple, varied, universal, or complex, but always as abstract. For there are many kinds of truth and all our truths are arrived at through negatives—what has no beginning has no becoming; what is without form has no meaning. Truth is of all things past, actual and potential in the conceptive—therefore Truth is relative. What is true for me may not be so for you, and what is true now may not be so later, or at other times and places, hence truth has a chronology in space and 'time-space truth'. There are the truths we create from our 'as if' realities—environment, character, temperament, learning, etc. Truth is also born of our known and latent beliefs so that to the insincere truth is baffling. Truth may be induced by the obsessive, by faith, or by something committed: these are the 'personal truths', the 'as if truths'. I assert that all lies are true when accurately reorientated to time and place, and may be called 'sidereal truths'. 'Absolute truth', if any, is the immediate truth, the instant, already in yesterday, so never is. All reality, all life, all truths are of yesterday, and tomorrow is the beginning of another yesterday and gives 'commutative truth'... but I am sick of all categories, nominalism and all bloody science—so enough of Truth, and, like Pontius Pilate I wash my hands of it. Too much truth in me already...

For I am I: ergo, the truth of myself; my own sphinx, conflict, chaos, vortex—asymmetric to all rhythms, oblique to all paths. I am the prism between black and white: mine own unison in duality.

Look into your past to forecast your future. It is short-sighted to limit our beliefs when we do not know our ultimate possibilities. Yet all expression is within the limits of definite techniques, media, and formalism, whatever our attempts at diversity.

Our greatest thoughts and conations are automatic in origin: the deep pervading significance would appear to be a dissolving omniscience—increative by excreation—as the sun ever unsolicitous, ever giving, ever living: for whatever it taketh it giveth back manifold.

Ego is the reflector of the mind and through us Nature weaves diversity of herself. Her limitless knowledge is at the command of all our Ideas, whether ideal or decadent.

The inexplicable of beauty, the undivulged of things—not their known meanings—gives them their enchantment.

Insight expresses things by symbols and is a pure manner of relating—seeing: the way of some things can be known only by silent graphs—interlocking forms pregnant with meaning.

Existence is fated: the expiation of our past; good and evil rewarded by their aftermath. Avowal of faith has no worth except by the voluntary sacrifice through service to others' needs by which we fulfil our own, and reshape our future: Fate.

Whether within or without, nothing is explicit. Nature reveals slowly her techniques and media: her meanings and motives we know nothing of, and guess only from our own desires.

The value of the Artist lies in his awareness that anything has its beauty and significance; and in giving 'visual' reality to his conceptions, however fantastic; transforming all falsehood into a truth.

To see ourselves with our eyes open, that is the problem, and to explore our ultimate participations now embedded deeply in layer upon layer of extraneousness: nothing is beyond recall.

Inevitably, Life and Death nourish each other—a constant renovation—so why should we fear our again becoming the worth we did strive after?

Words and their meanings cannot change much; their sounds are constant of a hidden content not related to our meanings.

The spurious, embellished by cheap finery is the furniture of the pedant mind and, Imitators Beware: you still have the dog's attitude to its master.

You would save yourselves? My advice is—Keep away from each other, and so keep away from your worst self: our attributes are always bad.

An accomplishment is affectionate longevity: great Art gives... and the finest minds untiringly respond.

Nature is the one tradition that precludes criticism.

Destiny uses strange disguises: the causes of great change appear always superficial or promiscuous.

If we appreciated only what we know as true, there would be nothing to enjoy.

Our deepest feelings are oft enwrapped in the worst sentiment or taste.

Be careful what you cast out—the vacancy is quickly filled.

Do I believe in myself? Look around! Could I be so inconceivably credulous?

Memories resurrected from our sublated selves filled with their experiences are never-ending: Knowledge has a time-lag.

By our spunklessness we suffer, and half-feature and half-form our desires into abortiveness.

The road, for you, is always devious and dangerous.

We often kill ourselves by self-poisoning: Fate follows swiftly our adopting things foreign to our inherent aesthetic values.

The dilemma facing those who search for the Unknown (Self and Truth) is that they will never know when they have found it.

Having succeeded to life awhile—something we apparently never desired—must we have the added obligation of thanksgiving?

You cannot obtain anything from yourself, only through yourself.

'Self-truth' results from the unification of Will, Desire and Belief forced into one thing. By this affectiveness the Soul draws near and casts its omniscience over us by inspiration. None knoweth the purpose of life outside Ego... I am content with an effort to be human, with firm belief in the gods' permitting my urge to greater independence.

Superman has passed; the unquiet catafalques are ruins of the classic splendour which no human vandalism could quite destroy. Their tradition survives. They too resurrect—their deputies step forth as gigantesque ghosts and re-live in great artists with the Promethean fire to regerminate afresh. As representative: Michaelangelo, Rabelais, Voltaire, Balzac, Cervantes, Shakespeare, Swift, Darwin etc.

We who seek—whether we know or not what we seek or find, seem forced to face divergent paths; and ever inviting is the non-resistant blind alley to all sameness, to sick and weary life. Other paths, rougher, lead who so willeth to new pleasures: verily they

lead the life-force with ever-open eye to the awaiting disaster or to chaos—never bathos, self-pity. The brave care nothing.

O ye Gods, say ye nothing? My nightmare told me ye say all things—or my translation is faulty?

Efforts to surpass realism: this poor energy runs weed-like to absurdities, and plethoric unrealism shoves out the vital, the simple. Here, self-arrestment saves: 'as if' reverting to our archaic virginity to effloresce a new surrealism.

Could we but smell! A finger beckons—the ruttish side-glance; we lurchingly detour to grasp the painted hussy. All fishy suspicions fade: then we awaken—wedlocked to sickly evil...

Give up, give up, stuttereth cowardice: crawl another ceiling? Ride another ass? So mocks my own tiredness. Awake, break the neck of your bloody Id or ride him till he drops.

I am never less than I am, but through wrong susception.

All will be thine, sayeth the mind, i.e., all who 'will rightly'. Those who sacrifice everything to one purpose—whether for good or evil—are granted power and the formidable weapon of words.

The wise man often exuviates his knowledge, rectifies his pastiche of acceptances and reverts to simple fundamentals. By courage his eye is never stale and his levels become as steps. He again reorientates by oblique divagation, new asymmetries, dynamics, complexities and funambulatory compositions; never destroying his essential dis-symmetry.

There are egotists who—merely touched by a 'home truth'—become ruthlessly callous and vengeful or hysterically accuse you of their failings: always upstarts to their failings.

Love for all things is integral beauty; it has no hate or possessiveness; its law is its own causality. Passions may be controlled but we best love by non-will as inclination dictates: so accept love wherever you may find it. It is difficult to recognize because it never asks.

All our denials, even of ourselves, come from non-acceptance: the unrealisation of otherness in self; of the Absolute in the non-absolute.

Contact with reality: the impact of flesh on flesh by every illogical means is the only logical thing.

Our unsocial acts are paid for by our future deformities: redemption is by our own blood.

Sex abreacted between two becomes seductive and consummation should naturally follow.

Is it our misconception of Self which determines the evil will of man, formulating a disastrous law to which he is ever subject?

"I desire" is all of life. Desires are born of necessity, by sincerity of belief and striving for realization, yet always originating through the fictional supposition from reality. Thus Man creates his conceptions from his conception of a soul—from his wish for one, and he becomes his mental flesh. 'As if' ultimately becomes its own reality, but you will never know it as your creation, for Man already possessed a Soul and formed this other from his suppositions, never disentangling the two. Thus Ego is twice-born—hence our duality.

The Absolute appears to become other than itself, for it is sufficient; it is and is not, nor is it beyond, nor in, nor of, me, or anything else: it is 'Neither-Neither'. If I say, "it alone is arbitrary", that would also be eristic, and everything we may state mere supposition—for it "need not be". I call it 'all the abilities of impossibles' (of conception).

To face armies—yea, even death: to enjoy the set place: to enkindle our acquaintance as on a festive occasion: to welcome the other selves as oneself—that my love should be. For when I face my soul I am as naked as in death. Therefore, rejoice now in all thy coverage.

The 'Ids' have created a new Grand Style which fulfils itself by attaining a non-ethical Ideal with the idealized Ugly as an aesthetic that has become more creative than the gods.

Soul permitted Mind—the first form, and spatial. Imagination and rhythm, the machinery of this higher basic harmony is—by our ecstasy—contiguous because it is a flash of reality. All our transference is by the harmony and imagination granted us.

The figures and forms of our less deliberate expressions become the personifications of our abstract emotion—a sequence by the intensities of our feeling.

Whatever we invite and accept of our thoughts must gather me into metaphor by a known tautology revealing our lesser-known attitudes to things.

Character is the measurable result of modified or controlled desires. Ability exhibits our affective psychic unions.

The conjugation of a priori and a posteriori created the Anoëtic.

The way of Ego is by impact, then by recognition, action, emotional relating, and ultimately the de-theosizing of our self-conception.

Am I all things? Are all things in me? All things become emanations of Ego, but first I must forsake my parents and walk alone.

The Noumenal of things is unrelated truth, because when related cognition becomes creaturely, un-universal, relative. An empty vase holds space yet it is only a shape enveloping a measurement of space in space. Truth manifests manifoldly and our own Truth manifests by complex refraction, reverse-inverse always diverse, not as it is. Thus, our conceptions are always partitive and our deviations project the dimensions of our cognition. The ground of abstract human sentiment and ability is from inherent atavisms generating a potential and ultimating via an ideal.

'Like' first recognized differences and then likenesses. The emotional contact gave effusion which helped us to see interrelationships everywhere and—the inducement to new likenesses in what would have been unlikely.

The magical act is a fulgorant of one's whole affectiveness by wish-education.

Who may know his complete likeness, so much being hidden? The Astrals, Elementals, Mind, Soul? We realize something of the body's mechanism and of the affectiveness of the whole; at its interrelations we may only guess. Every fact gleaned shows us merely greater ignorance of ourselves. Therefore, speak not of God, speak for yourself alone, for when you know yourself you will know your gods.

The yeasty conceits of adolescence that flourish unchecked, unrealized by merely wishing, linger on and become dramatically traumatic as substitutions for reality—always a change transference of absurdities.

The uncommitted life becomes deeply committed to an ultimate aftermath that will be compensatory (good or bad); all are caught in this ironic paradox.

Nothing exists that is unnecessary; ergo, only those things shall and may exist that we make necessary to ourselves—not in conformity to our logical/moral standards but to our own value-urges by 'as if'.

A dissipating passion never leads to a worthwhile reality in consummation.

The only certainties are the great uncertainties of unremembered commitments to myself.

The real, or 'as if', with unsuitable substitution leads only to instability through dissatisfaction.

Speak not of the inconceivableness of God for I am this but am not a god.

Sensations are impacts from phases of outer energy, relevant or not but mostly hurtful.

Communion with your Noumen is 'as if' through Ego by an apocryphal symbology. Even with great virtue of belief none can attain union with Soul or Noumen for they are ever interlocked. Why begin with false beliefs? Your unions are with your own ideas of them.

The first law was duality, determining by differentiated duplication; for whatever is begotten is from a similarity. The chain of causation is a sequence of entities becoming less and less similar and, eventually, a unique diversion to the prototype and to each other.

The immemorial universal (refracted through mind and senses) becomes personified as Ego which manifests more and more through the ever increasing complexity of matter, as body-entity. The 'dualities' of Soul, Mind, Ego and Body, with their inexact duplications, baffle and bewilder us.

Ego is our soul becoming its own. Though now dependent, chained to body, caged by dimensions, yet we are occasionally granted visual telaesthesia which reveals that we 'need not be' as minions, but are ultimately independent.

Ego while adolescent is unstable, wayward, contradictory, appearing as psychomachy and without theo-anthropic possibilities.

Mind gives function, determines, endows and benefits Ego via the body, from which it must realize. Hence Ego's interactions with body do not appear parallel with mind but with body.

Whether Ego will ultimately be free of, or create 'body' as so needed are alternatives no more impossible than any other unrealized possibilities. Forsooth, the impossible is everywhere: our attitude alone makes things impossible.

The great reservoir from which life derived by processes of evolution... so first pulsed our conscious entity as Ego. It does not return to its source, whatever 'matter' may do in dissolving. For Ego shall become independent, shall become its own jussive. Soul, Mind, Body, and all that Ego shall rightly conceive, shall be increative. How do I know? Power is sometimes lent: my desire was for Knowledge, then by lightning coincidence I beheld the amazing vision of ultimate Ego. I know—tongue tied I cannot retell; perhaps the hinge of connection must be your own self-congruence.

If events are foretellable from the subconscious (which I maintain) how do I and others like me reconcile 'freedom of will' and 'fatalism' or 'determinism'? To begin with, man is predestined by his good, evil and past history, but within him is the potential for effort towards free will and independence. Illustration: I am predestined 'to journey to a certain place'. I have this measure of freedom: I can choose the direction and even delay the event—but go I must. It is obvious that those living a virtuous life are rectifying their future and the possibility of freer will.

There is a form of aesthesis that is only explainable by the unison of all emotions, as when all opposites mesh and our 'whole being' effluently feels: such a state allows of telaesthesia.

The coetaneous has a spatial spread, causing unknown concurrent superfetations having their abstract after-births. So, man becomes fatally committed not only to known but also to unknown commitments.

Nothing complete or completing; all existence a mighty ocean, ever resurging, reindulging, and divulging little—wherein we are thrown to grasp the straw of Ego as our raft to Eternity.

All thoughts are presupposed from other suppositions that have reality in a differential of Reality: otherwise there would be an irreflexive unalterable zero plus zero.

Belief prefers singularity yet must work through complex desire.

'That is beautiful!' Is not this appreciation a loose coital form?

We must compel possibility to accept us favourably if only in imagination. Commit as many mental adulteries as you wish—it denotes health.

The failures in life become the manure in death.

The substratum of human cognition is an unknown inherent syllogism creating our formalisms. The field of sentiment goes beyond, to the ideal ultimate. Beyond again is the arbitrary-causal-archetypal, the abstract span of conceivability with conation levelled to our ability.

The Mind divulges by the power of inexorable affections that become a necessity.

Sex is the only way of procreation, and our hylotheism changes the matrix of our desire.

...These poor likenesses are of slaving fears and poor beliefs. Are they the differentiated correlatives we make of ourselves for the great innovation? No, they must come from the sweat of ecstasy.

This is your great moment of reality—the living flesh! These self-frightened saints who bleat "all is illusion"—offer fewer alternatives to reality than half a wet dream. They expect too much without payment—to reap without sowing, and by luck to forfeit debt, so they imagine, and hope that death will be the end.

Know thyself: Such knowledge reveals little but the redundant. The hidden and the unknown are affinities, ever ubiquitous and much inhibited.

If mankind had mistrusted all teaching it would long ago have embraced Equity.

Dreams are a patchwork of hopes and fears seeking realization in imaginative reality—often now the best conative.

Man is a potentiality of anything becoming actuality—the least and the greatest. Seek thy way through that which is, into that which you desire or think it should be, for the day of great mutation is always at hand—for the chosen.

There is a supernal prolepsis given to those who sublimate their desire towards beauty as final pragmatism.

There are many ultimates but all sublimate into Auto-Ego.

If there was 'primacy of practical reason' then judging by 'results' it has become its own laughing poltergeist...

Wisdom is a stasis, knowledge is ever-reforming, changing, never completing.

What am I?

I am all I have remembered summarized as form, for I was once allness and absolute.

What is Ego?

That which I have united emotively of my past to things.

What is the world of environment?

My past and future selves, seen and unseen.

What does it all mean?

Whatever I desire it to mean when necessary to me.

What is it all for?

Self-pleasure by infinite unities and equal separations, to retain separateness.

What is death?

A great mutation to my next self.

There is no Ultimate: everything becomes from what has gone before, because of changing ultimates determined by our valuation of things.

Be certain, you will not experience what you do not desire unless it be forced on you by

your past evil.

Creation is an ever-expanding energy rather than a work completing; infinite contraction is less conceivable but is co-relative. Space extends with thought, time with Ego.

Nothing is anything unless fixed in the substantial; thus dreams and abstracts are as concrete as anything else.

The character of a Form is determined by its featural content and function. Good and evil must be felt before they have reality. There is no conceivable benefit in emotions, considered abstractly, unless they communicate some good to our being, and every being is in some way the better for the emotions of others.

The likenesses and differences in things—their conjunctiveness or otherwise—we strive to know, yet secretly the mind's extra-sensory arguments convey their meaning by symbols and then inspire us to interpret their greatness.

All Nature is a vast reflection of that which is within us, otherwise we could not know it.

We are as we are until we extend to other needs. The mind drinks a plethora of impressions, of vaguenesses, of things held in awe. The incompatibilities, when forgotten and buried, shall re-awaken as a great race to reach Unity in new-rhythmed patterns which later develop into a cultivated process.

Instead of controlling us our inhibitions are often self-destructive—they negate the creative act through fear to perform.

Talk your psycho-physical troubles out into the open but do nothing to remove their cause—that would be too easy and might indict civilization. There is no escape by escapism—a labour of forging more chains to prevent suicide.

If I cannot believe in the eternity of Ego, whatever its fluctuations, in what shall I believe?

There is no whole without our particular parts and our efforts to become essential and more extensive.

Our positiveness convinces others who have little of it; suggestion being more powerful to convey it than formal instructions.

None of us knows our limitations without full articulation; wrong application, media, and idioms are more to blame than any lack of ability.

We should solicit extensively to procreate our thought-forms: the final phase—criticism, revision, rejection.

Mental activity is stimulated by sex-appeal, but passion is more easily squandered than coagulated.

Many things grow revertive as they advance in time: we desire longevity without its failings.

Know the spurious and ephemeral by these characteristics—laziness and imitativeness. The failures will proclaim and embrace them, the genuine—unheralded, overlooked—are wrongly assessed from the start.

If we could give a true history of ourselves it would be of our emotional changes and evaluations, shaped into character by the conflict of temperament, experience and environment.

Often we desire a truth but to maintain our errors. Sincerity lasts but simulation needs constant revision.

Thought is a reflection and all ideas in thought are possible only from a prototype.

Constant self-reformation is essential for higher attitudes. When we identify our desire with an object it is our nearest conception of reality. Procreation is a more adequate realization than other relationships, so reality is suffered only as fleeting and limited.

Our shortcomings of memory, plus imagination, produce factors which tend to reveal symbolically more inwrought things.

It is not futile to strive for reality in the unsubstantiated things of mind and, when fearless, it becomes great artistry.

Man is an infinite aptitude of possibility: apart from his media, necessity is the limiting factor.

Diverse knowledge is unnecessary, but aptitude for it is essential to wisdom.

Fundamental simplicity has an infallibility.

All things are linked by a bi-sexual correspondence, and aloneness is an impossibility.

The essential predisposition to love all things for a while is intoxication.

We fail to understand the mysterious lives we live, the plurality of things and the singularity of Ego. Whatever stage we reach is through unities. In relating ourselves—the unknown, the receding—everything that escapes the geocentric seems more significant.

The reality we know is interconnected with the unseen by some design of thought we

have yet to know.

The superman becomes idiot saying "I am the Law". Outside of himself he is a dangerous somnambulist for he leads the blind.

Beauty and ideals should be strong social passions, not ornaments hidden in a closet.

A mental purging of meanings is essential for a more vital thought-stream to shape our near ability.

Man must become a realist first or he will remain a fool. There is pause in life when all becomes unreal and ominous; a transitory phase which becomes our level of life. A decision, a choice, has to be made existentially, facing oneself, not from abstracts or logic but from our innate good and evil.

Matter alternating, evaporating, exhausting, correlates with our means of dynamic extension—our means of obsession.

All things are in flux, nothing is static, but our truths are not immutable, and dynamic differences appear contrary to our interrelatability.

Ideas are more prolific when the struggle is for the unconceived rather than for the known.

We have forgotten Heaven's urgent significance because we overstep our real needs and go about the world mouthing doctrines of salvation like mountebanks with nostrums.

The beauty we realize is the level of our intensity and the difficulties we overcome are the measure of our vibrant expression...

Sentiment (our full emotion-equation) is the inbetweenness, man and his span, ego and all else that links him to the mind-soul reciprocally. The common right of infinite relationships is yet free, strengthening, inspiring, becoming a tireless search for Truth and

Ideals.

The Life-Force is the greater logic we overlook by our blind ethics.

Lies extend their province, their mistakes are limiting—doors shutting on the Mind's edifying requests—and the splendid figure of Art changes to a decadent witchcraft.

Long have we known the near without knowing its lineage. Ego experiences more by recognition of diversity than of likeness. Originality expresses our surprise at things felt more than at things understood.

The body is organic knowledge with cryptic signatures of its begetters, to which we add a dithering paraphrase.

We do not live eternally yet seek knowledge of eternity.

A mystic is one who experiences more of himself than he can articulate.

Until we are increative we are only circumstantial causes of change.

We form our mental conclusions via language and posit exact logic as considered evidence from insecure and ambiguous ideographs, further involved by legerdemain grammar and propositions become presumptuous. Better by far are definitions by symbolism and analogy, for at least they show subjective relationships between particular states and objective facts. Acts of judgment, however arrived at, are also involved in the apprehension of those relationships which are called 'meanings'—re-remembered associations. Also, meaning is involved with concurrent thinking from unknown presuppositions or inherencies.

Abandoned, undigested and forgotten impressions and ideas desire their evolutionary fulfilment and become substitute figures of their meanings. Most abstract thinking and dreaming is meandering in this limbo of symbolic thought-forms; such fortuitous gleaming is in the direction of inspiration from something more potent.

The only content of reality we know is Ego, or potential Ego: the thesis that there is related Ego—something like our own that can feel in some manner—has credence because all things are parts of a whole: hence, everything has equal significance and an essential and universal interdependence.

A renaissance: new forms represent the greatest daring in Art. If there were no new forms then there would be new juxtapositions and superimpositions.

Union of 'Self to Ego' is effected by obeying our more latent ideas. Self is the real thing, Ego what we realize of it.

Generalizations are ephemeral and prove only the average 'as now'; the exceptions prove the possibility of great differences by changes. The longevity of cultures, hierarchies, institutions, ideas or beliefs do not prove their general worth or truth, often the reverse (a hundred million people can be wrong). The exceptions are usually overlooked. For instance, the oldest and most lasting of religions, the earliest Egyptians—a complete theology in itself—is now defunct, sans priests and followers. It maintained the most rigid of conventions and limits and, throughout, the culture remained archaic.

If the Mind is a refraction of the Soul then it also comprehends and manifests all the different realities and the imaginings we see and feel. Our axial vent subconsciously

gives forth all 'ideas' from this conceptive faculty, from this ever-changing, contracting and expanding speculum, yet always coalescing and designing a different pattern as a whole. Thought (as thinking) with its associating and reasoning faculties is our nexus of Soul, Mind, and Body. Its unified impact on matter is consciousness. Ingressive to thought is the dominant 'Id' of desire, the kinetic factor, initiating a constant incest and spacious fornication of which we are unaware in spite of controls; except, maybe, through those intrusive symbol-ideas that become intelligible forms only via inspiration from these complex unities by some other synthetic coition. The result becomes for us a work of genius.

What is Space? A place of prefiguring, of mutation, of refunctioning that allows the procreated design for birth. For Space cannot contain emptiness—always developing, extruding, drifting, and forcing deposits into the closets of time as correlatives; accumulating and re-shaping to drift again in some stream of air or water.

What is conscience? From our likes and dislikes made law, it assumes a beauty-reflex of our inherent values of good and evil, forming a personal religious culture begotten by the training of our Ids.

Our will proceeds from and is formed by preceding efforts, and so our further deliberations will again predetermine our future will, 'free' or not to control our instincts by transference.

What is the nexus of cause and effect? One answer is by the question: what stimulates cause to effect? To illustrate: I desire to make a pot, and from idea to creation all that is required is the 'material', which is definitely the medium between idea and creation. But we have already presumed certain factors, there is already a concatenation—'Necessity' has stimulated and 'Ability' has permitted conation. Whether initial stimulus is from without or within it is here identical, because related to the capability of the particular person. So, what we call 'mind' is a constant concatenation answering necessity leveled to our ability.

Wisdom is in the realization of the mysterious incomprehensibility of all things. Whoever the designer, he is the generator, and all the partial disclosures of our knowledge prove this. I find it difficult to recognize my own part in anything.

If I am begotten of all yesterdays, then Ego (made of memories become flesh) is my only lamp for the tomorrows.

Memories are the ghosts of experience seeking to revive, to re-birth in us.

In those things in which Man is unlike his Gods he is unlike himself.

Having realized one's own self as a refraction of all other selves and the gods, man becomes more of himself with an inclusive awareness. But by conscious selflessness we become automata of our frustrations—fit subjects and media for the stray astrals of

the Qliphoth: a 'death' in that it is the negation of our own life.

I teach the multiplicity of all things—of the gods, of the milliard millionth. Oneness is always dividing; 'being' is something of everything in all things, but nothing obtains except by the casual unities of separates that make our differences. When a man realizes his essential separateness and sees himself as everything else, his only virtue is to further differentiate himself from otherness, then only has he won manhood towards Godhood.

My gods have grown with me, hence I never outgrow them; they are my potential.

There are no final conclusions. We are born believing in means to an ultimate, and life is such desire believing. Therefore, believe in the power of belief, and that sincerity will integrate sufficient Will for its purposes. Accept the 'as if', to evoke from your unknown self a means of transcendentalism and the magic of dynamic change.

Reactions are often worse than the thing reacted against.

Anathema quadrivial: the dark obliques from zodiacal signs, the evolutionary-parental chains, the environmental matrix, the obsession from foiled appetitive urges: thus are we born prehensive to, and slaves of, inheritances.

Creating a necessity is our utility.

The Divine effluvium is an eternal creative diversity: we are an ingression by contingency from which we simulate the creative when sufficiently individualistic.

The Subject understanding the Object by 'as if', is an ingressive emotional experience.

Those who would know themselves through their gods as other than their own selves—how blighted they appear, how sadly lost are they in their tautological theories. They too shall awaken from their adolescence and realize that the less we now of ourselves in other gods the nearer we are to the vast wisdom of our flesh.

The soul is a continuum: all perceptions are relatable, therefore real. The continuum of all aspects of knowledge is as a background to consciousness, the past becoming explicit to extend our Self.

Only the refrangible 'comes through', a filtered quasi-reality, not the 'thing' itself. The noumenon of mind is seemingly susceptible only to partitiveness—as phenomenal form. Thus all our awareness is reflected, partitive, with a linear 'I' as consciousness which motivates our faculties into actuations. Yet over and above this we have that queer feeling which attempts to get behind, to rationalize the unclarifiable. But we never do, being dimensionally chained and bed-companions to Mrs. God or the misused Id.

So, rightly or wrongly, I think this;—What was once free, casual and formless, seeks

arbitrary laws, is precipitated into Time and dimensional form with definite functional purpose and direction about which we can only guess. Object: to realize all probabilities within definite limits, as yet unreached. These extend and allow formative desire through necessity of realization by excreative means. How much or how little is possible is bound up in a 'mystic' belief of ourselves which we know only as possible potency.

The infinite Cosmos, the Milky Way, and all therein manifest from organism—thus all things continue. There are no alternatives or different derivatives. So, without truth are such assertions that we did not originate ourselves of our own free will (or otherwise). We do not know—our amnesia covers so much. All our early history and potential, now latent, unbeknown yet, which were Unities, Truth, Freedom, etc., are now separate, untrue, powerless, or appear diverse—all vice-versas. But the eternal ever-varying flux of our media-relatability is as the ebb and flow of our capacity towards greater affinity with all possibilities within the ever omnipresent mind, as flesh, to manifest.

We are a great company: none walks alone, but with a formidable host of familiars, however we may clothe, shut out, or prohibit them. There is a veritable funeral procession of dead selves and loves always in attendance.

We presuppose that our processes of thought and conation are those of Nature, whereas they are a conditioned process with limited technique within our understanding: in no manner are we spontaneous—though other powers in us may simulate such when we are sufficiently automatic.

Even to see myself in others, all so much alike, the same beast amuck—rather let me know trees and have friendship with plants.

The Devil's usual disguise is authoritativeness under another name.

We know our lineage is of all things, yet the deepest thought, the wildest guesses are futile answers as to why we exist. The answer may be tied up in some form of pleasuring now unknown to us but not to our early originations... we never reach the first cause.

The diversities and differences of sentient beings are determined by planted functional desires which it is our purpose to change. We become what we desire most, and, usually, different to what we hope; repayment comes first.

Our levels are determined by our selectivity and visualizing ability.

Our adequacy is achieved by the constant effort of emulation; stale self-sufficiency has never inspired or won much energy.

The ethical question resolves itself into a search for the principal motive of man's endeavour, i.e., his manner of action. The Stoic acts with no 'intent' of evil or injury to

others. Therefore we must will against all fears and evil for essential good; for so man shall endure all travail.

Where there is life there is a degree of consciousness, however shadowy, with all its interrelating protenses. When the homogeneity of matter breaks or divides, activity manifests as multiples, and individual modifications begin.

We are overstuffed with words—now a veritable systole and diastole of mind. Whether or not we articulate correctly we suffer post-prandial torpor.

Neither Universe nor man is complete, completing, or dissolving, but resurging and re-indulging existing forms, reshaping them to form new pleasures of flesh impacting flesh. At least, so I who love fat women imagine.

When thoughts dissociate themselves from the correspondences and gradations between contrasting things, they will reform abundantly with new correlatives as emotional content in our resultant processes of re-arrangement. Final representation is an asymmetrical balance... this 'seeing strangely' is the level of our genius.

Reasoning and its interferences are a screever's logic, useless for putting us in contact with reality—all reality being more abstract than actual, a para-ideal we know and cannot grasp. The nearest we attain to it is by a union of all the senses. A personal sentiment can, by suitable emotional channeling, be affective and can associate and express nuances and 'abstracts' which cannot be defined in thought... an unplanned latent portraying as in Nature.

In our relation to Cosmos, if significance is measured by our increative ability then we are of no greater worth than the amoeba. Nature permits no interrogation; our techniques merely imitate, and only if so allowed. Deceiver, do not further deceive yourself.

The function and purpose of life seem almost an experiment in genius; a chosen few at one time.

Our early acceptance of things as they are, as dominant reality, later becomes overshadowed by doubt and we conclude that evil is real, potent, and contrary to Almightyness. But, lest we forget, there was no evil until man's advent and therefore there is a certain madness in seeking a 'rational' explanation of life. Things totally without knowledge seem to function perfectly and are alone beyond good and evil.

The Mind is protean, ever-including, but all our ways and means are governed by multiple laws of limits which cannot be transgressed easily, although elastic, alterable and changing. Man cannot break natural laws yet he may break himself against them. The body's limits save us many stupidities.

Whatever we commit to life unknowingly, concurrently causes a subtle superfetation

which forms our media for ubiquitous thoughts which form our Ego: then Soul steps in. We are always a functional throwback, the articulation of past latencies clamouring for reformation. The complex development of body becomes a more elastic medium for Ego, Mind and Soul to work through. The purpose of life appears as the conversion of matter from collective uniformity (stinking lump) into specialized separatenesses, i.e., a diversity of individuals. Hence there is no universal brotherhood based on equality, there being no age-group of experience, just the reverse. Time relates us to ability. Whatever our claims concerning interrelatedness, this is governed not only by heritage but by aptitude. Ability indeed has to be deserved the hard way—the way of techniques and efforts.

The body is the stuttering puppet of the mind, beginning as automatic and becoming autonomous. A transference—the puppet becomes the showman.

There is a tendency towards theosophic paranoia and mental diarrhea such as "There is no law beyond—Do what thou wilt". This backward conceit serves as the highest abstract of the occult equaled only by the bawdy, meaningless scribble of youth and evinces a great fear of responsibility. Our own laws are arbitrary and may be broken but we do not escape the consequences of their violation. None is beyond Good and Evil, Time or Dimension, with their laws and limits. Not one word, not one gesture, not one graph proves otherwise.

All our integrations stem from our intro-extrovertive ability; a mental breathing—give, take and remake.

Hopes and fears form the arch of most religions and creeds; concretely or abstractly there is little more from which to build them. What of mysticism?—a more enrapt self-indulging, more gaudy, the more common denominators: fortuitousness and escapism clothed in hyperbole, the old myths surrounding and hiding the dominant 'Id': "I am my own law", it sayeth. Hope on, for you are much more than you are: much more than you will ever guess as possible.

These are the 'Ids': self-protection, nutrition and sensation—breeding every hybrid and abortion by constant grafting, cross-breeding, against their, and our, intended purpose, or so it seems. What cloudy enemies, what astounding conceptions, mythologies, ideologies, lies, half-truths, frustrations, transferences, they have spawned and still spawn—all deceptions blinding us again and again. But ever, through this jungle have they created their good and evil—a 'conscience' which none has yet over-ridden, murdered or superseded. Here, no prayers please; therefore let us smile at our bloodiness in defeating only ourselves.

Here dwelleth delusion: a man sees a coiled rope and imagines it a snake, and thereby is afraid and runs away in terror. The rope is real, and still a rope; the fear suffered with the reaction is also real although bred of imagination. The delusion was caused by poor observation. Yet some would have it that because things are not what they appear to our casual glance, or because 'reality' does not entirely disclose itself at

once—therefore everything is illusion. It proves that our imaginings from illusion are real in as much as they react on us in the same manner as if from reality.

We survive more through cowardice than courage.

Symbolic creation: a chair is not explained by its parts nor by its material or quantitative measurement. Chemical analysis and mathematics will not disclose all its meanings or origination. A chair 'becomes' from necessity. The functional unity begat the conception, design and form, which themselves are governed by, or adapted to, the material and ability available. Beauty is subsequent to utility—whether a chair is evolved over a period by co-operative ability or not is immaterial to the argument. Thus, the abstract of a chair involves: Mind, Thought, Conception and reification—everything else is integrated in these. From which we may surmise that our essential necessity (i.e., what we sufficiently desire) will evolve from abstract reality (Mind) for our needs to function further. Nature appears indifferent as to whether our demands are good or evil.

The formula of 'Arrivism' is made operative by vivified belief and a fearless self-positivism. The animus is imminent, generating spontaneous action by immediacy towards the object. There is no potentiality as such, only 'as now' possibility; an attitude devoid of qualities and aberrant only from 'I am'. The arrivist pre-forms as conceived; he does not know of failure which would be procrastination only. Level is never incommensurate to ability thus inspired.

Intelligence is the ability of composition, our power or arbitrary conjunctionalism giving harmony and significance to incongruities.

Darkness is only a degree of light, imperceptible to us. There is no absolute antithesis, only variation, except for God who is the antithesis of all things we desire him to be and must transpose to our selves.

Dreams are another and future reality, not what we suppose, nor what we desire, but what we will receive of our perverted self and its allergies to life. The whole process is a symbolic extroverting of secret adumbrations from the past, the events masquerading as metaphor or allegory in an ideographic language.

Beware the demagogue with a plausible ideology for your betterment, he is a dangerous throwback, mass murder his weapon.

So we are necessary, and necessitarians of a limitless necessarianism. Things become only by making the necessity... Gods, Souls, Bodies... anything will obtain, leveled to the necessitousness of the aspirant.

Art should show us the likeness we desire to know, the likeness we miss in our day-to-day seeing.

...It is true that it is untrue, that we cannot believe the unbelievable (i.e., the

unrelatable). If I cannot relate to God, am I more than the fetish-maker? And can you say this is ungodly if all things are God? For all things being God and his Will, he also determines the will of man and is also sentenced to this prison of the body. Again the same crapulence of Godliness! Thank God we are not a conception from what is conceived as God... things are bad enough...

Poverty fosters more illusions than wealth, hence the poor are the imaginative ones. Results are delayed—sometimes till the third and fourth generation.

Be enthralled by what you observe, and later critical of what you deduce. Unless one is hypersensitive to things there is no significant response.

Why do we exist? Our chief function is to live fully, however near the negations. What difficulties we make of this life and of the living! For most it has become a survival, a foregoing and forgetting—at best, a narrow selecting... There are more who would escape life than retain it.

All ways to Heaven lead to flesh: our reorientation and 'ascent' from Earth must begin and return here. Nothing is obtained except by desire, and our only medium is flesh: appetent mouth and grasping hand. In the midst of reality we strive, and unreality is our accomplishment. Hence I teach the equal reality of all things—man and his illusions. Dreams shall flesh... some day.

There is a lamentable display of 'Thinkers' shadow-fighting their fears: automata actuated by their committed untruths, seeking release from self-created illusions.

To be repressed by others—our greatest evil? Finally to uninhibit and express ourselves is usually a greater curse.

He who places his pleasure in one thing has little to please him and a certainty of dissatisfactions...

Unless emotionally exhausted, we have no time for creative ideas, deep thought, or silence.

Sufficient amenities for life, liberty of mind, a disciplined body, fecundity of conception and facility of expression—what more should one need of Freedom unless to rob others of theirs?

The duality I know is between man and man, man and nature, man and his God. Man is a revolt and his apparent duality the Great Mystery.

Truth is sustenance, and there is nothing untrue anywhere; it may oft appear so because we cannot relate it accurately.

Many men seek virgins for pleasuring, whereas I am oft content with an old bitch. Sound

practice if you have imagination.

The object of loving is to be the beloved, and the begetting is evidence of consummation. There is no contraception in the great procreative effort to become ourselves.

You cannot start from not-belief and hope to flow into the stream of belief, as if this were possible. Usually, the inveterate Id believes for us.

The secret of happiness is to be in harmony with yourself—little more is permitted or desirable. Seek your own environment and adapt it: do not ask others what is 'yourself'. I know but vaguely what I have made from memory into myself.

If there is a law of Nature we may know, it is the 'indispensability of differentiation' and constant metamorphosis—i.e., the convertibility of everything into every other thing to emerge again as more distinct.

If the voice of the majority is divine it has never articulated. The majority has only borrowed ideas.

All culture, discovery and Ideals emanate from a few individuals who have seldom sought power or wealth for their own ends.

The significance of Greek art is that it is a possible Ideal derived from the average; its potentialities are unexploited.

Care nothing for any social activity unless unplanned.

The unknown is a metaphor, spacious, undulating and exhibiting. Our emotional reaction to it becomes our meaning of life of which few only are partly conscious.

There is no deliberate, pre-planned passage from the particular to the universal. The passage from the concrete to the abstract is mainly casual and takes various forms, amongst which knowledge does not contribute much since all ways are legitimate. 'Guessing' has been more successful.

All creative influence begins inwardly or inspirationally, however exhibited, often unmethodically or chaotically. It subsequently becomes deductive, formal, doctrinal, or mathematicalized.

A known aspect reveals a new one, our presence being able to make associations with it. Imagination is still the best copula in the field of possibilities.

The best commands my responsibility; the highest in me is stimulated by dormant egotism. What is known without is the exhausting part—a heavy heritage that seems to baulk as well as help.

Beginnings and endings have no reality—they are dramatic changes.

There is no excess towards beauty—man's vulgarities are vast.

I accept only equity: no law or doctrine can be sacred to me while my nature discloses none.

While learning, always do what you would avoid doing; difficulties will not cease but fear of them will and this is the beginning of great facilities. Those who give up adopt the ease of convention and others' idioms of arrestment.

Nature reveals first by our imitating her and then by our denying her.

What is it we desire of each other? The usual blood issue, a less known unity, or our hungry deficiency seeking fulfilment...?

The nexus between cause and effect is that of immediacy.

The omniscience of the Soul throws persuasively over all things its shadow of Knowledge.

Our whole potentiality lies in our ability habitually to feel things sensationally.

Our truth is the totality of our observations when confirmed by our atavisms.

The key to all metaphysical phenomena (mind, soul, etc.) is wrapped up in our needs.

What sounds the depths and conjoins Will and Belief? Some inarticulate hieroglyph or sigil wrought from nascent desire and rhythmized by unbounded Ego.

We pray... like a convulsed Naiad transfixed by rape.

There is a Grimoire of symbology, of vague phonic nuances that conjoin all thought and is the cryptic language of the subconscious world.

Deep silence and lonely longing unfreeze the all-prolific mind.

Life is a wanton whose price is death.

Our thought-patterns result from quantitative aggregations, gradations, variations, juxtapositionings and proportionings derived from our evaluations of 'other stuff', stylized by our inherent ethos. Significance depends on our ability to re-design Nature, 'as if'.

Cognition has no law, but we induce processes from some latent and inveterate syllogism conjoining other opposites by relatives and co-relatives; our illations become

intensive and extensive, 'as if' true.

Our lives are spent in finding the solution, a reciprocity of para-rational creativity...

Normality should be your total difference from it.

All things are temporal feelings of Things; and Perceptions, however abstract, are realities of a reality. Existence is prehensive flesh seeking new unities, an unpatterned process from an innate diaper, reshaping by relating and unrelating, including and excluding. There is no conclusive ingression or exclusion from probabilities. For all creativity is away from constant uniformity and finalities. Causes are from older experience predetermining its own resurrection as actuality in a new difference. Thus the primal purpose is originality for pleasure, compensating for the travail of change. Ego, as entity, is a concretion of selective affinities leveled by our ability of recollection. Nothing becomes except by the effort, as mutual emotional apprehension. How quickly we tire and seek safety! I would ask you sometimes to forget all safety, and deny your God before you are forsaken, when fatigued.

God within us? Animals would have a better chance... Be certain that all ancestry is within, whatsoever it may be, and that it is possible to be a corruption of a finer thing. Therefore I would ask you to look within—destroy all that leads away from the Ideal, for your purpose and survival is by a further 'thisness' of yourself and not a 'thatness' of others.

There is virtue in understatement and elimination as against emphasis and buildup: a significance in omitting, yet appearing complete.

All genius is a conversion from obsession by suppressive factors, giving the simulations of the desire and finding release by conative expression: madness the failure.

When we strive to make things logical to us instead of ourselves to them, then are we makers of ugliness; affections fail and we decay and all we touch suffers.

If I obey my Ids, whom do my Ids obey? And when my dog obeys me against his wishes, does he obey me or his Ids? (Which means we also obey external influences we know nothing of.) If desires were not satisfied by transmutation, sublimation, substitution and other forms of transference, then we should be nothing more than a scrap-heap of thwarted impulses. How often can we desire uninhibitedly, and satiate? Also, where there is human congress, the first essentials are religion, law, morality, and conventions with their corollary of reward and punishment—the harness of the Ids. Only the Stoic seeks and practices virtue for its own sake: not from fear, but by obedience to his Ids or his Gods.

Evolution is a process of change by creating variation, a constant amalgam of inexact sub-divisions, increasing differences, that follow a law of asymmetry based on constant dissymmetry becoming more and more complex until the original prototype ceases to

know itself or its relatedness to all its multiple forms.

To speak of one God is equivalent to speaking of one man, one universe, etc. Constant multiplicity is the law; amalgamation and emergence to produce the greater individual.

There is an inverse 'Pygmalionism': The reification of your Ideal shall engender life in you. By one sincere belief be-lived, the Soul is nearer and discounts your uncommitted things to life. Remember: all law, of its own necessity, is endowed with good and evil and entails commitments and obedience; for all belief becomes your law.

Our going forth to find the greater Self is by the path we know least; by losing ourselves until we find ourselves.

Whether God made us or is within us, we are not yet a reflector—in whole or in part—of God. No syllogisms or revelations prove anything except our own signature and that we are like a work evolving and completing, of one great artistry—now plus our own bloody vandalism!

If the outer world is not a delusion then our concepts therefrom certainly give birth to illusions, and we are as vaulted catacombs inhabited by strange phantoms that wait to suck that energy to resurrect, to live, by a memory of that time when we made flesh from dreams.

There is no greater mystery than man because of his imperfections, his great love of falsity, his great hatred of his Self.

Ego, with all its varying degrees of consciousness, is our light in the darkness of the unseen and unknown, for it has infinite relatability that will replenish our light.

We often feel more in strangers, in new things, forgetting our nearer relatives, so seek relation elsewhere. No! Not when... I am forgetting the sticky anticipated near-legacy... that damned something for nothing.

Chaos is the hyle of order and the future design. If this universe sprang into existence from non-intelligence, purposelessness, and if everything is an accidental by-product, then we are bastards of futilities. Things exhausting and reforming may appear as chaotic, an essential fluidity... There is nothing accidental, everything is a predestination of incredible intelligence and order, and to some extent in ourselves—also incredibly—hence the doubts. Never should we doubt our possibilities via duality.

Thinking becomes an inverse reflection of our emotional needs with resultants becoming changed to some other object.

The only 'word' we could attribute to God would be equity: there need be no other denominator of law, morality and behaviour.

Damnation: how much must we hate to love? How much destroy to live? And how much unlearn to know anything whatsoever!

With some, love of masquerade has become a categorical imperative; when professional a kind of masturbation, imitation without proper means.

The pre-requisite for wisdom is to distinguish what we accept as true, from what is true for us.

The law of the great Id: to trespass all laws.

Nature would be gladly rid of us by making us autonomous.

Is it the 'otherness' in ourselves that makes us loathe others?

Of our solitariness: great depths are sometimes sounded; Truth hides in company.

Solecism: 'God is all giving'... or else an all-devouring Vampire taking only bloody repayment. The answer: our gods so do.

Do not be over-proud: the forgotten iota, the unseen germ, can kill or make you slip on your own midden.

Such as they are, and whatever they are, hold fast to your beliefs—if your own. There is nothing more indigenous to yourself and its effort towards becoming.

When desire arises from necessity and is acceptable to functional purpose it will formulate aesthetically and have great relationships, experiencing the full emotional scale.

Inconsequential thinking implicates more innate predispositions which eventually formulate, become spatial, and slather over into small things.

What we make factual ceases to have abstract value and becomes its own antithesis.

Life is a half-truth.

Syllogism of predicament: Do we understand a thing by knowing it? By possessing it? And when we understand a thing sufficiently do we desire it?

All thoughts are dissatisfied desires which gives the enthusiasm for life: Thought is abstract semen seeking sentence.

Man's chief attributes are his illusions.

All things are ex-copulatory: Everything is begotten of another similar thing with

tendency of dissimilarity. So, any variant of a variable increases variability:

Thus:

The promiscuous superimposition of two modifications of the same thing is further differentiation: God manifests as man, as man manifests God: otherwise everything reduces to absurdity.

Man has latencies he has yet to conceive of: ecstasy is the stimulate of manifestation.

Of flesh we transfer/transmit by unity; our potentials, our absoluteness are by the same means: The nexus of all things is consummation.

We distort facts into fictions and our fictions serve as facts: Truth.

"Suggestio falsi": But to my naive mind, a naked bottom is a naked bottom, and a large colourful one equal to a sun-rise—both are freely accessible and pleasurable.

I cannot conceive of any religion (involuntary tribute) so profound, as appreciation of the flesh, it has never been sufficiently so, no texture equals flesh.

All intersubjectivity is from flesh impacting flesh.

Truth is our pragmatism, nothing is possible through freedom because there isn't any, we make our own wants from limits.

Gods are usually our presuppositions to explain ourselves.

Our conative ability is always adequate to our necessity, not our conceits.

Presential existence is what we make contiguous to Ego.

We cannot appreciate the daily miracles because we have a sore thumb—we always have a sore thumb.

Reality is not apprehended through our conceptions of it, remains a mystery: our concern is making our own form of reality.

Everything returns to its source? Probably, and most certainly if we are originators. All things change all the time and develop from the simple into vast complexities so we are uncertain of their origins.

Is the originator greater than his works? Let us have—Hope, Faith and Charity.

A touch of lusty levity cures the illusions of our hemianopic moralities, sensibilities and righteousness; for the life-force is not blind—we are.

If God is manifest in all phenomena, our reactions have outstripped the Devil himself.

If our ethics were as logical as our techniques and methods of design they would at least have appropriateness.

Whether the psyche develops with the body, or whether a transmutation occurs or is created by us, matters little as long as we endow it with God-like form.

Chaos wedlocked to chaos gave birth to order.

There is no impossibility as to what 'form' conscious life may take. Because of our infinite relationships, potentialities are there. The shapes of form are not yet exhausted and there are no miracles beyond living matter. Though flesh in its most radiant beauty is miraculous, it does not imply that Nature has exhausted all possibilities of pleasuring in flesh.

You are still inchoate, unfit for eternity, hence you face changes and changes...

Whether you behave as common stone or as precious jade, be expedient unto all men. Hence in Rome do not necessarily as the Romans but adroitly be yourself.

Materialists state that "mind is the accidental product of matter", which is equivalent to saying that a chair—or any human-made object—accidentally produced man and the mind, and the reasoning that reified it. Materialists have to swallow their own statements. They use their intelligence (such as it is) to deny mind's existence! Our evidence of separate existence lies in our reaction to things; my feeling is my apperception, i.e. Ego; for what I feel is 'consciousness as I', which may not be felt by anyone else.

Symbolic cosmogony: the Absolute alone is arbitrary; the design of Cosmos and Creation is Its work. The Soul reflects the whole, refracting it partitively into the mind which becomes the storehouse of experience as Memory. Thoughts are the evoked past images regrouped and patterned by the reasoning faculty. These transferences act on their vehicle, the body. This multiple impact causes the things we call life, and degrees of consciousness we name Ego (self) which ultimately 'takes over' and becomes a synthetic imitation or analogy of the whole—always 'as if', conclusively but never conclusive.

There has always been this self-subconscious doxology: "I believe in the Arabian Nights", or "in all my wishful thinking", and this is certainly as near truth as any other truth—usually more so. Truth is—what we make Truth.

Passion is purchased by passion.

When we exploit the extent of solitude we find it is more crowded than a great company,

and the abode of our own realities. There is no retirement from solitude and we fear it when conscience is actively malignant.

When we find a friend in ourselves our enemies are powerless.

The sexually indolent are as moral suicides; they waste themselves for small appetites, and those who fret the flesh shall be cursed by something worse.

I love the greeting smile of Gods and strangers—I never know what it may mean!

To profit from the Soul is as difficult as evoking it.

Only dominant desire shall compel us to do successfully what we want to do.

Even knowing better, when self-forgetful we live on borrowed clichés.

Accept a favour only by imposing one.

The wise read, think, and accept as an opinion, as evocative merely, never as truth or as a conclusion for themselves.

Conventions, habits, fashions, make us either outmoded or servile to them.

Man's unpleasured reasons have cut loose and he is lost in a world of mad hatred.

Man is rather to be defined as a perversion of himself... living as if everything gave support to his untruth. Being corrupt, it becomes a virtue to disobey ourselves.

We have the false hope that death will stop all other calamities.

Learning teaches us how much we may lose in the process.

If our virtues are generally faults carried to excess, it is because there is a little badness at the beginning.

When we see a great work of art—we live again.

Psychology has become the best seller—the modern work of bawdy fiction.

Knowing oneself is like sleeping with a dragon.

We know little of truth yet there is nothing without it.

Thoughts direct and words govern our lives.

All secrets of Nature are kept by a kind of telling: they are under our nose.

Systems and logic become a conspiracy against originality, so great ideas are ill birthed.

All of us would be lost in freedom.

Friendship is the best mutual self-indulgence and the only necessary correlator of all contacts. To begin with, be friends with yourself.

Man is the unnotable exemplar of much more than he ever remembers.

Life proceeds only by its ability to create difference, nothing would emerge from the same damn thing after another.

When old memories are stimulated by some ephemeral event, thought responds and we can force thinking by association and be fully conscious that we are doing so—matter being the vehicle of mind. To this fractional extent we can control the content of memory.

Faults made habitual become our idioms and style.

Nothing easy has much new substance or growth.

The eternal alternations compel our untruth, unless we re-orientate.

To feel and to understand are an equation.

The main premise of Religion is the demanding of complete acceptance by faith of a dogmatic thesis and conclusion, an 'as if' that explains the abstracts and mysteries of life. As proof, it is asserted that God, or Cause, being so miraculous in its/his workings as to be beyond comprehension, over-rides all bafflement at contradictions and incongruities. I admit: Nature has accomplished the impossible—has she not created man? If you can so delude yourself, and stomach this stuff, it 'works' partially—which means that the poorest 'as if' conation is better than non-belief, and gives something—if only a shadowy postulation in death, or a palliative by psycho-paralysis in life.

The inbetweenness of cause and effect is a sensuality: we are always experiencing more, or less. Experience is interjacent to all purpose and desire and only partly disclosed to Ego. Real and vivid experience goes deeper, oft-times within lightning reactions, as when the mind releases an obligatory entity, a 'thought-symbol' reconciling or destroying fallacies, for the upstep of values.

For most the path of life is oesophagism—an end, not a means. But the mind is more omnivorous and may extend or limit, to transmute the psycho-somatic.

Schizophrenia is normal, we all have it: men and women are modified forms of each other and retain a remissness or too much of the other—sexual congress a making

whole. Where abjured or frustrated, schizophrenia may become pathological. There is also the fact that we are constantly amalgamating our past selves; the dead live on and reincarnate in us. We are many people. The 'split personality' is not usually a sharp division of our good and evil, often more equal as such, or one a little worse than the other. Usually the sublated personality is the better half: hence impulsive and secret acts of generosity, hidden and unasking love, etc., from the least expected. The pathological type is very rare.

It is not things themselves but others connected with them that stimulate man's hatred... so man hateth the otherness which he encounters in himself.

"The mind in repose becomes the speculum of all creation": We hear too much about relaxing and 'meditation'. My mind (and I expect yours) works in reverse—the stimulus is from without—always chaotic, procreative and spatial of strange conjunctures; and 'repose' a period of fatigue or sleep, a renewal of the tension necessary for contexturation of creativity.

The question is, how do we know? "Realize thyself", "Know thyself"—which self or which part? Such statements are pathetic fallacies. How much of such knowledge is possible, helpful or necessary? And what lies and delusions we create in the knowing! Better for most to unknow what they think they know—for their own good. It doesn't need a biologist or a psychologist to tell us that the mind contains strata of atavistic vestiges which, with encouragement, may degenerate into the foulest anomalies—just give the Ids their chance! And we also know that we may curb our greedy appetites by redirection and by the placing of our real values outside them, thus cultivating our better potentials. Yes!—fundamentally, everything is as simple as that, and there is little need for Witch-doctors. Without their 'Bell, Book and Candle' one could go on laying these manufactured ghosts—the catch-phrases of patho-psychology. What is appropriate to normalities is so ungeneralizable, trivial, and transitory as to be almost a worthless denominator. Different forms of control and environment cause different behaviour in people, but our mutation now is a choice for man may be the arbiter of his genes, and Ids, if he so desires. There is still a period in our lives when we are again malleable and acceptive and easily transformed again to good or evil.

We surround our acts with such a palaver that no thought is pure: a clearance, reorientation, purgation and re-believing becomes necessary to disentangle desires. So, conation often entails a struggle resulting in abortive and strange after-births. Therefore weed out the clinging hindrances of prejudices, conventions, creeds that have intertwined in the processes of thought, desiring a body which stultifies your ability and makes strangers of your words and acts, and a solecism of the inbred urge. We must make an Abraxas of our desire, to foil all irrelevancies.

Everything in this world may be easily evoked and obtained through evil, which being contagious needs little evoking because everyone is relatable to it by their correlatives.

I am the power of my desire (Id).

Gods do not die but our belief in them dies through the absurdities we attribute to them. Our changing is usually a renaming and a reclothing of Them with new attributes.

The great sterilities: the numen and the humane in man—ever present are stercoraceous things of greed under other names.

The numen, the soul and the body never forsake you but you forsake them for a while.

When one sees one's reflection everywhere and sees everything in oneself, one becomes a Stoic... or a backslider to all pretences.

Through mind is our all-reachingness and thought is the copula; our technique for articulating desire is limited, bad or mad.

Soul and mind are indifferent to our language but they answer all affectiveness when conveying pure sentiment.

Beyond prediction are our uncommitted desires; none can show our unities except a reflector of our inmost desires and beliefs.

Where Ego goeth, there only is the sensation and perception of reality.

We call certain things 'Acts of God', or 'Fate', whereas they are the workings of Equity from our own past good and evil.

We make words ambiguous by adding our meanings; qualifications become endless and few understand themselves or others.

The Absolute creates Cosmos with its aeon; and Cosmos formulates itself dimensionally as the 'alwaysness' we know as existence—the realizable reality—presented serially, partitively; never known as a whole. We see only a fraction of this mighty reflection: with different times merging at any moment, and reacting from this recurrence of the 'then' to re-experience 'as now', by memory, with ever changing relationship of 'I am' through changing form, environment, desires and beliefs. The 'I' thus becomes kaleidoscopic, illusionary, refrangible, and we become lost to ourselves; we neither know whether we desire to lose or to find ourselves.

We have little knowledge of ourselves, and others appear more real than we are. We have little self-liking and hate our reflection in others, and we thereby become unreal. No man has seen himself at any time. There is great bathos in this search for our unknown self and our labour to create a permanent 'I'. We invent selves, a facade hiding what we seek. We live in a maze of re-recollection of and re-acting to the past, hence our dithering I.

All dimensions are equations of time and relate to shape in space. Conception is only

possible through form, and Ego is our dimensional span.

Time, emotion, and relationship—an eternal triangle.

All that was once unconscious, intuitive or spontaneous, slowly becomes conscious, deliberate, or arbitrary. The casual (free) is the ideal. Verbal revelation always births harmful and specious dogmas.

We worship most our unfulfilled emotional reflection.

The full life is extremely partitive; the best things come unsought by complete acceptance of a particular thing.

The matrix of 'thought' is hope and fear, obverse and reverse; man must ever crystallize his desires as potentially fulfilled.

Progress depends not in running away from Nature, nor in combating it, but in imitating it by our synthesis. Nature is sufficiently plastic to give contexture to all probable desire—when we seek more extensive form.

Poor ideas need extravagant arguments to hide their poverty. Religious revelation is mainly hyperbole and promise without contexture of immediacy, and so almost worthless. Artists gave it what life and merit it had.

Over greater things we scrawl as gamin, an absurd or vulgar calligraphy exhibiting our mean motives. Our ideologies have become a superstructure of mud rococo superimposed upon the classic work of Paganism or Nature.

Remove the conjunctions from a sentence and most of it becomes meaningless. It is our power of 'abstract' conjunctivity, as well as the copulative that gives meaning to things.

Certainly our thoughts are not free in that we cannot know anything outside our past and present states, but we are mainly unaware of our past or present states or their extensiveness. Memory constantly unfolds and imagination is limitless. We think and believe whatever we desire to believe, whatever the motivation. There is nothing to stop us. We have the power to direct and control our desire, whether for the things of the body or the more abstract conceptions from the psyche as works of Art. With growing ability our thoughts are more free in that we gain certain powers of transference. To us, truth has relation to how much we believe of the things we would believe in.

Always true: I know and know not, for when we make a 'meaning' all meanings become obscure, beyond our definition, and guessing becomes our technique. The simple becomes complex and our logic a tautology of qualifications that are apt to somersault to their opposites, and will transform our original order into chaos.

All experiences are true for us to the extent we have realized of them. They ultimately become organic, hence the eternal recurrence giving further disclosures and the feeling that we have experienced them before.

Mind and body constantly constipating is a sign of permanent invalidism.

The beautiful face covers the skull, hence beauty is the out-product of the grotesque (no relation to ugliness).

We become like our desires: whether we desire like a God, a man, a beast or an abortion, we become akin.

The constant process: illusions becoming true, and truths becoming illusions.

Bollocks to Yoga: 'concentration' on one object is another 'illusion'. I've never managed it for a minute; perhaps morons are more successful.

Without stimulation from 'without' we easily become bankrupt of ideas.

Release from evil is more by aesthetics than by asceticism.

Learned only of our solitude is a sound personal theology.

All things realize sensationally: noting comes out of anything except by unity.

Better to believe untruth than suffer the sterility of unassertability. To believe anything sufficiently makes desire connective.

Only impacts have meaning: their consequences are true and real.

The 'as if' proposition as pragmatism: if I create the proposition that 'I am God' and the effects are extensively realizable and advantageous, then autistic thinking has validated itself—all things are given sufferance and all 'otherness' becomes relatable or not to it. The repercussions become our future heritage and our good and evil.

Religion is now institutionalized fear and beggary of the Soul. Theurgy has neither quality, its aim is self-realization or becoming as 'God'.

The State, the Community, and Democracy are fictions—a small and greedy hierarchy well hidden by political and religious facades, with all the abilities of others (by hire purchase) ready to serve their interests. Outside this, the public are all certifiable lunatics feeding on paraphrenic print and other literary trivia that bleat daily of democracy, or freedom, to rob them.

The dignity of man is that he is an individual capable of thinking and acting with virtue as from equity; from birth his chances are not hopeful...

When our spiritual and material views of life are one, each tactical to the other, then half our absurdities, fallacies, wrong beliefs and judgments will cease.

Some vegetate or stagnate, others gain complacency, all hoping for 'salvation'. Still others prefer to wander in chaos seeking no salvation but their way of life.

When the assertion is made: "It has always been that way", I say: "It need not be".

Passivity or sleep, as temporary release from tension: Yes!—but no more.

Beauty contains all meanings, could we but decipher them.

Quietism, Buddhism, and other religions, everything which denies the flesh—is the great inferiority to God in ourselves, an escapism seeking sanctuary through fear of life and inability to accept 'this reality'. They were hurt? Or was the odalisque unsatisfactory or too expensive? They expected too much for too little, or were too mean to pay—therefore: "All is illusion". But the Stoic smilingly awaits the next shower of shit from heaven. Stoics are not Saviours, Saints or Heroes and are often confused and weary, yet they prefer to find their own way and to accept life as they find it. The schizophrenics, the melancholics and psychotics—they at least are secretive and inflict no religions on others. They prove the possibilities and utilities of 'as if' when totally accepted.

I am, therefore Ego alone exists as myself, never as all things simultaneously though all things are in me—appearing and disappearing. The mind is amoral; we determine our own good and evil which in turn predetermine our partitiveness and unions. Man obtains through those unions which culminate in near reality when pleasurable metaphysic—always yielding further possibilities: our source of continuous discovery and revelation.

The essentials for fashioning a work of art: natural affinity with media and the object, ability to feel deeply, and unbiased seeing co-ordinated by enthusiasm and continued effort. Technical skill will follow. Also, it must be a necessary act (i.e., the urge to put down on paper or to pain must be overwhelming).

When craftsmanship employs superlative technique then it becomes virtuosity, an artistry equaling any form of art.

What is Abstract Art? Something we do not visualize or conceive before reification; something we feel differently about rather than know; something that has to express and clothe itself by unusual means—perhaps by allegory, metaphor, or some form of symbolism. Its processes are rapid. The meaning of the work we can but guess, yet we may be sure that its merits and truth are outlasting. There is little these days—few are sufficiently sincere to be worthy.

The chaotic mind is essential: Chang Tzu said: "The mind in repose becomes the speculum of all creation". Certainly a good condition for re-visualization of the known and perhaps for recalling to memory some relation from subconscious strata. My own and most people's periods of procreative and fulgurative ideas occur in a half sleep, as in dreaming, where I see a creation that differs from the apparent one, a kaleidoscopic chaos with every kind of intrusive image, tumultuous, with surging crowds of vague familiars from the labyrinth of mind. There are many other states of mind giving inspiration, often unexpected; as by the provoking of anger and resentment, to evoke oracles from the highest level of inspiration.

The hopeful invalid curses his sickness because he has lost the power of transference; pain makes him entirely self-centred and nothing is more devitalizing than such forced concentration.

Only by making the seen supremely tactual and our source of conception can we express anything of the abstract or unseen.

Everything has the means of protection, nutrition and reproduction: the great adjunct is a possible rhythm to otherness—a symbolic dance of potentials—outside the blind cycle of the Ids; otherwise we are mere automata.

We are as Gods according to our own ability. In this process or progress away from Absoluteness and towards man-conceived God we develop self-will, which must manifest by duality and where we again face another chaotic transition. This process has bred great individuals of all kinds whilst the bulk of mankind drifts on in unequal development—mainly sub-human. Thus, to be nearer our God-hood we must regress functionally and rely chiefly on atavistic impulses of the remote past until we are inspired by a pure instinctivism needing no other reaction than its own automatism. Hence, ideas of our being 'God-like' must be evoked by a process of re-membering backwards to the primal instincts till the first 'necessary one' is reached.

The Stoic does not teach by exhortation or dogma but by exemplary acts: neither does he indurate himself by separation from the world and by emotional self-frenzy. His abstractions are spaciouly amoral, vista'd acceptances, and if desired, analgetic. He is never lost when realizing himself in otherness. He is a solipsist, self-dependent, demanding only from himself, seeking no privileges; which does not preclude his giving and accepting gifts.

One's whole body and being constantly exude proclivity in all directions for affective pleasure: the sensualist for objects of sex, the aesthete for beauty, etc. Man is generally purblind—few know what they seek, only what they infer as extrinsic. The Arrivist knoweth by exteriorizing the intrinsic, by evocation; for what is not implicitly effective is never explicitly affective.

I would teach you the new ritual of 'Arrivism': If you would realize God you must first re-create your God within. You can become God by expurgating—for what is without is

an exhausting-transudating past.

The immoral asceticism: having suffered they shut out the world of reality, as the means of personal salvation. If there is salvation it is through mankind.

The normality of life is a pastiche of unsituated occasions seeking transient or temporal alliances by exclusions. There is a constant process of re-sensitizing for interrelating towards novelty: every aesthesis is a potential creative prehension; promiscuity is change—our readaptation to new events for emotional ingression by affinitive pleasure—selection is predetermined by possibility from a like experience.

Shit: jumpers to conclusions, generalizationists, malapropists, dream-fed wishful thinkers, self-hypnotized ideologists, materialists, Maya-mongers, zombie-zenists, the dirty-tedious apologists of Gods and men, and many other "schools"—all destroy their own arguments by having to make use of that which they deny. Thus: "Know that nothing can be known", which at least implies that you know that you cannot know. I assert that that Knowledge is the potential of knowing ultimately all things. Again, "all is illusion", "all is unreal", "the intelligence is false", "we have no direct experience of personality"... ad nauseam. And so we have the reality of illusion as one delusion falsifying another. For if the reality we are all aware of is unreal and we, illusionary automata without personality, and everything false, how can we know whether it is illusion or know of an Absolute from our unknowableness?

But! We are of the Absolute, in as much as...! Otherwise, neither you nor I, nor our mental powers, are any 'different' from the amoeba or indeed a speck of protoplasm. Or is there a difference? And therein lies the answer. If we cannot know what is the truth, then perhaps we can establish a negative, i.e., know what is inessential to truth? The answer is both and neither, for all things are essential to truth because all things are true. How could anything be untrue? Our 'confusion' is that we wrongly relate them in time and place. Moreover, Truth (for us) is always enwrapped in our belief, whatever it may be. But, if I cannot explain the Truth—for it would slip away from me—then I can truly assert I am the living truth.

Within the prison of dimensions and the cage of words we feed as necrophagists on our catch-penny phrases. The reality we all see and relate to—in its expansion, contraction and superimpositions—is still unexploited, undisclosed; yet whatever we demand of this 'reality' shall come out of it. If you demand of Nature, autonomy, be sure you will receive a little more than you can stomach. All this glib denial of experience is self-defeating: are you not now experiencing my knowledge via your own reasoning faculty—or are you a mackerel?

The 'evidence' of all things is consciousness that is personal. Most of our positive or unitary knowledge from experience has become unconscious, organic, and functions automatically. It is not normally presented to perception except when we are distressed or inspired. There are divergent ways to knowledge, and many kinds of knowledge and truth. Only effort towards truth discloses truth. If there are no conclusions—though

things evolve, devolve and involve—things are ever complete ('as if'), the 'as now' always is. We do not say that that microbe is a man or has the potentiality of a man, although we may assert that man is a recurring form of parasite having for himself and his kind the greatest hatred.

Life is not a means to an end, but a transference to other means... transcending or regressing.

There is no greater evidence of weakness and inferiority than that of greed. The creative man gives much and desires little, while the bankrupt, decaying and diseased, needs every privilege and the world to succour him.

A genius is not a person who has more or finer ideas than another, but one who is able not only to visualize but to incarnate them.

Everyone desires to escape from themselves—by any or every means—a sublimation that leads them back to themselves.

The external Cosmos is an unlimited mirror of Ultimate Consciousness, i.e., expanding Ego.

Illusions, delusions and fantasy, whether of normality or of schizophrenia are the adumbrations of a para-reality sensed by aesthesis.

When I fail to see myself in all things, then shall I pray for enlightenment.

Though limitless, Space is faveolated and nothing escapes its closets. Space limits and makes all partitive; we are an experience of entity which so realizes. Beyond Time is limitless entity and potential Identity.

Acceptance of all things extends outwards our character, through all negations to ultimate poise.

Sense impressions yield inferior knowledge unless vitalized by affectiveness from the psyche.

Man at one with Nature is inconceivable, duality is our way, Prometheus our apotheosis.

Superman died with Pantheism—since then we have had only invalids and salvationists.

Fear not the Gods, Life or Death, but your own cowardice and all cowardly men.

All knowledge moves towards bloodless categories and nominalism; an argument for occasional saturnalia.

I believe that the whole paraphernalia of psychology, with its fixations, complexes, phobias, etc., would collapse like a rotten façade with the breath of healthy environment and wise education. By "explaining" the failure of man's behaviour and patho-mental processes it oversteps what has determined or planted its cause.

The sting of harsh criticism or of those things that cause us to revolt, release spatial responses, and when deeply felt become a means of inspiration and audaciousness—as do the silent passages of deep meditation.

Whatever we invite or accept of our own thought must first of all be expressed as a memory-metaphor. The figures and forms of our less deliberate expressions become, when persistent, the personifications of our abstracts.

Aesthetics are a reality—more permanent possibilities of sensation.

Any concept of reality is unanalyzable, yet through the whole physical world there runs an unknown content which must be factual to consciousness—for it gives it reality.

Mankind returns to its old self by the path of its deviations: faith in genetic systems gives substance to audacious ability.

If the heart decay, pleasurable life ends and a deadly race of elementals shall incarnate, protecting their powers by cruelty and nihilism—gross human minotaurs. Exterior protection favoured the development and condition of such primaeval elementals. The human social state is not aware of this precedent, thus the transference of powers to varied conditions of human providence is dangerous.

Poverty of Art and Philosophy leads to great evils, and knowledge is "justified" only as the model for greed; ideals, and life itself, are belittled.

The unknown substrate of human cognition is inspiration—all knowledge is subsequent.

Genius is obsession, a form of love committed to life, reshaping and conserving itself by resisting bravely those things which interfere with its function.

Will is but lent to us and we put it to noble or to base ends; our good and evil stalk us and predestine our becoming.

If we are begotten of inconceivableness we are kindred.

Things that are ends in themselves tend to emotional extremes and collapse.

Greater certainties begin where logic ends.

Through our inability to attain the factual absolute, we of necessity seek the abstract—an antithesis of spatial merit.

"I am" is implicit in "I desire", and awaits the influx of "I will": conation begins when these are in harmony.

In addition to merely immediate futilities, knowledge aids our ability to conceive desirous abstractions and ideals, to seek development from the contiguous and to join experience with old memory.

The only mediator of the soul is automatic anoesis.

"I am I" only if "You are You"—will be a new apperception.

Being more dependent on instinctivism, inspiration, etc., as emanating from the Supernal, needs no knowledge to shape it until its final development.

The sense of identity is stimulated by contrasts, because the more undifferentiated the less possible is self-realization. All things appear ephemeral except Ego—our spontaneous tribute to continuity.

Our contact with the soul recedes by articulation: the phraseology of the soul is not ours, but some baffling simplicity of parallels which may be graphed.

In a mad world mad fictions almost become essential, and I, for one, believe that it is not essential to survival to have such madness.

The self and the blade of grass are still potentialities in vague eternities.

The damned course I run: this word-infected mouth has only uttered "I am I" in every sphere; yet, overburdened with pretences, ills and fears, seeks sleep awhile—that sweet release.

No dogma senses the infinite or reveals much; religion is quantity of feeling. Real belief is not taught but recollected: belief to be real must be profound—more even, a psychic experience, not lip-avowal.

Man's function is not only to catalogue existence but, by artistry, to enjoin the aesthetic and the ethical as logical social functions. The uncommitted life turns out to be deeply wedlocked to life itself.

Logic refutes its own syllogisms; we fly madly from experience to religion whose only alternative is another form of mania.

There is a deliberate type of madness which requires more effort than to be sane.

Man is a chaos of strange paradoxes, an accomplishment of lies and pretences proportionate to his knowledge.

Humanity sanctifies any cause.

Dreams are of so many diverse categories that any one means of interpretation gives equally illogical results.

The continuum of memory is so interrupted by alternations of consciousness that re-membling is a constant mechanism of visualization precipitated by our hopes and fears seeking flesh. One memory discloses another, and, when extremely recessive may appear precognitive: all things foreshadow their advent.

From the fringes of consciousness there comes no certainty of what we shall imagine next; only this is certain, it will be something that succeeded previously but with a different intensity or merit.

Our instincts condition our appreciation of beauty, and the fact that feelings affect our welfare predicts further changes of ethical concepts.

An adopted aesthetic culture, when foreign to our native ability, is a disastrous commitment: false unities breed ugliness and abortions.

Art is a means of experience by abstracts that cannot be validated by other means.

We are in the belly of the universe however much we suffer digestively.

All ideas, conceptions, abstracts and hypotheses are assumptions from factual premises, but often so badly rendered as to be worthless.

Thought processes are derived from immense incongruities though corresponding abundantly in meaning with emotions: conception is this sentiment becoming mosaiced.

Although of space we have little spaciousness.

Inspiration is the successful colonization of unities beyond our prescribed sex.

In the end, we reason that the objects of which we have no conscious experience are relative to those of which we have.

The argument that every strong and peculiar expression is merely mental hyperbole does not explain our correct though instinctive apprehensions, inspirations—and certain dreams.

All believe in the extraordinary proceeds from our once-virgin astonishment at existence itself which induces a propensity towards the marvelous that receives a check only by redirection and relearning. But our reasoning and our learning are both forged by presumptions. If experience gives authority to testimony, recognition by ideas does the

same.

We are never fully aware of things except by the influx of sexual Will awakening us.

Pain and pleasure: neither exists without a medium. We make our own evil—there is no malignity in Nature. Man, in his efforts to violate Nature is himself violated.

Truth is an equation of time-space; untruth is unrelated to immediacy.

Life is insatiable desire, persistent yet ever-changing. It strives for expression by dramatic unities. We are afraid of it by heaped-up conventions and even stranger ethics.

The familiar induces fatigue-indifference; let nothing be seen in this manner. Let seeing be as vision—every sight a new seeing. Fatigue is far less frequent when this is the constant attitude.

Sincerity is difficult in the stress of transitory modality and the kaleidoscopic chaos of near and belittling events.

We believe only as deeply as we have experienced of the believed.

All things fornicate all the time.

...And remember, you shall suffer all things and again suffer: until you have sufficient sufferance to accept all things.

Our understanding—indeed all art and science—is fundamentally a relationing and synthesizing of everything: Identity by identifying.

All thought-processes, whether stimulated by objectivity or by subjectivity, must finally become a spacious metaphor revealing the whole cosmos and everything in it as interwoven and interdependent. Its apparent duality and separateness lie in our own concept or in ourselves—a delegation of transference to become increative.

Any synthesis we make is of selected parts redesigned as a whole, never a sufficient consummation. Our processes of cognition are arbitrary or casual because nothing is presented as logical sequence. This does not infer illogicality because we do not comprehend either relationship or nexus. Whether it is our purpose to link with utilitarianism a correct sequence of relationships, or whether to be more audacious and translate our valuations into an ideal of greater reality—is our choice.

Ideas of an abstract God are just as anthropomorphic as any other, but more back-dated.

Mathematics are a form of human logic—an arbitrary thesis which of itself evolves nothing and proves only possibility.

The seeing of an object is the presence of an idea in thought...

Amidst the chaos of spacio-temporal phenomena we are sense-blasted, shaken to our very depths by arguments of good and evil—"Do that, don't do this!": adumbrations of the conceivability of our immanence is lost.

Darken your room, shut the door, empty your mind. You are still in great company. The numen and your genius, with all their media, and a host of elementals and ghosts of your dead loves—ARE THERE! They need no light by which to see, no words by which to speak, and no motive for communication except your own purely formed desire.

Not what we believe, but how deeply and sincerely is the question: without belief nothing can inhere.

Relationing, not religion, is the need; religion has always a wrong self-righteousness.

Many roads have been fashioned yet none lead towards Self. Therefore, when in company, take the eclectic Path; when alone, take the oblique to the known.

God-Soul-Body has no more precedency than the reflector, the reflective and reflected. They are interdependent, dependent, and independent—becoming spatial in space, alternating in time, combining and separating endlessly; seemingly casual as the way of the Life-force.

We cannot fathom more than the believable—that is our level of ability—but it does not preclude our feeling more.

Euphony is formulated sound. Wisdom cannot articulate in a flood of words but may express itself in some resounding word-graph to cipher a mystic meaning.

See that your in-breathings are of purity so that your out-breathings are not foul. I have indrawn all foulness, but my exhalations are not that bad. As human beings, all we absorb—psychically or bodily—forms its own excretion.

The rationale of our beliefs and acceptances usually spring from pretentiousness or misconception, never as compensation for our failures. Therefore, do not believe in God because you have failed to realize yourself, but believe in God in order to realize that concept in yourself. Even though the first stimulus comes from without, there is in this way more likelihood of response.

Everywhere the juke-box wails "I got rhythm, I got music...!" and everyone asserts that he is as good as everyone else. Yes!—rhythm with what? The blind-worm cycle? And as good as who? No man is equal to the gods, neither his soul nor his better self. If superior to another, the virtuous man does not state it, concerned as he is with his inferiority.

From the phenomenal-alogical world we infer our paralogism, hence our fictions are provable, or not, by such casuistry. Our fiction of geometry must therefore be our method of proving fictional evaluations.

From the amoral phenomenal world we form our ethics. If (as usually stated) it were a virtue to cultivate one's talents and endowments as a means of self-realization, does the natural liar become the best or worst of liars? The answer is that there is a 'free point' where such imaginative ability may be transferred to artistry, i.e., social validity. Means, methods, and technique may fault or determine the ethical quality of expression. The only pragmatic sociability of things is aesthetic truth. If a thing is beautiful we are with it.

Accept the illusive phenomenal world as the reality of conative hyle and sensational flesh opportuning. Accept the introspective domain as the abstract procreative, predestinating, and equally real. And so make things that give...

Our desiring causes a necessity. We cannot otherwise want, conceive, make or cause necessity unless we already have it within us, and we can evoke that thing only by functional means, i.e., by believing in a 'meaning' which we read into it. The phenomenal is the positivistic fiction of thought, the absolute negation of reality. Therefore, the Cosmos—being the negative form of Absoluteness—we (I) invert the concept, either accepting it as positive (real) and being negative to it, or being positive to it, as if negative, or wish some other mentation equally valid. Then, the magician's stance is in 'as if', and presuppositional.

The phenomenal world (not 'as it is in itself') is the only 'real' world we know and is entirely apparent, neither explaining nor revealing purpose, meaning etc. We imitate, compare, receive spurious impressions, and try to co-ordinate differences from which we make a synthesis and call it 'knowledge'—mere pretensions of partitive impressions and personalizations of truth with or without intentional or affective experience. This method of co-relating constitutes our Ego of flabby presuppositions—a concretion of preferential values determinative of validities and abstractions as good, bad, indifferent, etc., from a world of indifferents. But the real world, the actual 'thing in itself', is nearer—e.g., Ego as the subjective and only reality that is not a pretentious supposition. Thus, any personalization, image, induction, deduction, or transfer from objectivity (or subjectivity), will become valid as appearance. Therefore it is epistemological and ontological, made within Ego; its law (must be) unnecessitarianism, until I so determine, for this world I so make...

...Within my right hand is allness, within my left—nothingness. Crumbling both within my fingers there shall spring forth all the yous in thatness, or not, as I so will. Belief is the lever and fulcrum to lift the world—to shift the axis of being.

We have within us knowledge of all we have experienced yet we cannot cognize it unless re-lived. What we have within us we cannot realize unless stimulated by some experience from without: a rule of regurgitation.

Man leads two lives (two-faced mongrel), imaginary and more or less real. He has marked preferences for his suppositions; he fears or resents everything that makes him feel inferior and therefore grasps everything that gives him a sense of superiority. Man, as standing unpretentiously for what he is, is inferior to none—beast, man or God; which makes the whole thing an absurdity. Man lies to defeat his defects; he deceives a few, but himself most; paradoxically, because he is actually far more than his pretences. He who 'pretentiously' says he is God, says far less than the truth. His syntax is at fault... he is only what he formulates as be-livable as God.

The all-wise mind permits us any absurdity; yet power is given to all self-believers whether for good or evil. Should it worry Cosmos if we act the Goat, or fall, in our vicious circle? Therefore, believe in yourself altruistically and your contingencies will be equal to your ability.

The net of Space enfolds us, its meshes are close when our contraceptives are evil. Here is hilarity: we prefigure ourselves! What do you expect to be, in inverse ratio to your pretensions?

Man is consanguineous to all creation, his likeness is everywhere. The Universe, Sun, Moon, Earth, all they germinate, and all metempiric 'beings', serve or succour him at some time: all—his heritage and the everlasting past into which man functionally prolapses. Life is maintained by eternal impact and convertibility, a metamorphosis for perfection of function. Man has become a sur-mammal mainly by the form and perfection of his hands: his best shape permits his renaissance to perfection as man; but even his most ideal form is deficient for any kind of Godhood.

But man is also something of a stasis, for his forgetfulness ever exceeds memory, and his summation is always half-knowledge. Yes, not even the half of it. We know little or nothing of the aftermath and ultimate of thoughts and deeds. Whether amalgamating, exhausting or developing, nothing ceases, but changes in its form of existence and eventually returns to the instigator... thus we increase or diminish.

The defect of all our conceptions is that they manifest a feeling for particular forms and show little feeling for the whole. What we embrace is obvious stuff, suggesting much or little—seldom is it subtle, illusive, or suggestive of the spacious, unplumbed, circumambient abyss we never succeed in enclosing, but which encloses us as an Identity in time-space.

Man has already fallen exhausted at the foot of a mountain of littlenesses, facts, figures, knowledge, nominalism, categories, etc., which have served only to excuse and to fuel the miseries of greed. So, every believer in Art, Beauty, Mystery and Magic is my brother. They at least are great geocentricists, anthropocentricists. Their reasons and conclusions do not refute their logic or syllogisms, having one Truth only. They do not fly from experience and lapse into faith because of failure. They believe in the Ego, always guess their Ideas or await inspiration from the Soul.

God: either a perspective predicament or the becoming potential self personalism, when as 'attitude' is the evaluated (suppositive attributes), has little tenure (tenorial form of duration in Ego): (e.g.) Our word media of conveying meanings i.e., desires seeking substance, neither entices, converts, enacts, only conveys back little or nil. (e.g.) God ex Mind ex Ego as alogical, responds by uninterpreted parallel cyphers: an impersonated sympathetic synthesis hidden within meaning (as Self to self).

(God) nothing as neither is never either and neither-neither: either knows neither by neither-eitherness: So (as if I) neither knoweth either... therefore when I so make an uncipherable geometric cryptograph it is a 'neither', i.e., unrelatable to thatness becomes an either (unpredicting) i.e., true form, as such, must seek function from its own thisness and will reform substantially original meaning (prediction from).

Dreams show us a vent which we have not explored. Ego is our only reality—of which we know nothing. Inspiration comes in flashes but experience is constant.

The abstract-actual is a belief, and, being believed is true; therefore, suppositions believed become substantiated by intangible hyle. There is only infinite actuality, and truth is what we make it: our inexact juxtaposing, blending with muddy interferences, baffle us and our inferences.

Zos spake thus: fornicatus benedictus! The best things are obtained by spunk. But this method of copulation emphasizes merely one's separateness by means of another—and not reality as-it-is-in-itself. It commands us to feel freely and deeply without restraint until worn out with the effort for unity. Still, what would you in a world of limited sex? No scrotum outlasts the morning...

I am a Pantheist 'as if', because I can conceive God in You and You in Me—a new Anthropology: God in us all and in all potencies. We cannot adopt the 'as if' and love all things as ourselves, but we can love ourselves 'as if' all things.

The principles of Ethics could be Pan-integral, for any essentially 'logical proposition' is Ethical (i.e., equitable to everything else).

Life has many doors and there are many different Heavens. Death is one such door.

All knowledge becomes good or evil. Our wonderment at spatial creativeness striving to glean or grasp something beyond the dimensional is more proliferant of significant Ideas and more effacing of low levels than any other form of 'conceiving'.

Any stimulus may produce almost any response rectified by its functional direction and our ability of expression. Whether stimulus is from 'within or without' is beside the point: the body is a medium from a chain of medianimity that reflects what is put into it and reacts in a manner predetermined by the capability of the medium. All kinds of matter are permeable by other suitable kinds and energy is always either entranced or active in

matter which, when saturated by it, formulates, differentiates and separates—and entity becomes...

Physiology and consciousness (body and Ego) are phenomena that occur, not as casually connective but as conjunctive all the time (in some indirect manner). Philosophy should awaken to the fact that science itself works on philosophical presuppositions but is itself no better off with its endless contradictions and diverse 'isms', often little more than 'idioms' of a 'particular'.

The flesh inherits all things.

The last act man will forego is his sadism.

Human inventiveness: Ego and Sin.

All virtues are expendable and dissipate easily, whereas evil is ever near and plethoric.

The beginning of Wisdom: "Wouldst thou be virtuous? Then search out thine own evil" (Epictetus) [Footnote: Stoic philosopher ca. 60–110 A.D.] Thence the Stoic diverts his own evil to combat other evil. Yes, and cast his bread upon the waters, without thought of return: what hurt shall accrue? Virtue by stealth, fearless condemnation of evil.

Our significance: a virus or an axial shift could destroy mankind totally.

Consciousness may result from a reaction to infinite impacts.

If we could define all the conceivable connections that a concept could imply we would have a complete definition of it. But what is a concept? It is essentially hypothetical and related to concepts; a visualized phantasm transcribed into word-image as a 'method' of cognition. All mentation is a special form of cognition, therefore any conceptual value within its own context is not true universally, but is true, conatively, as means or media.

Truth is a bogey; our question should be not whether true or not, but—is this a 'means of expression'? (the dynamic tempo 'as now'). Everything is a directional degree of functional purpose seeking 'means' of conative ability; therefore, if we can discover the correct medium for anything whatsoever—abstract or concrete—manifestation will follow.

The magician is Inscrutable: the verification of all inconceivable impossibilities which 'need not be'... but he IS.

Did not great Satyros tell me: "I am with you always, your way".

A thing produced by any thing is as natural (or unnatural) as that thing; what it does not reveal (either way) is latent within it. Therefore, if 'Nature' produced the butterfly and man, both have in them, revealed or not, each other. Therefore, whatever man is, he

has within him whatever caused him.

There are words of everlasting luster, sound sequences that may be alogical yet as near to Truth as it is ever possible to get.

Certain sequences of sounds and signs, all of which have untrue meanings—could set this world aflame.

The shifting meanings of our intertwined nomenclature, inexact references and ambiguities, have the virtue of spatial span and are evocative by selective expressionism having an emotional quality which gives aesthetic validity, whereas more formal phrasing would convey far less.

Truisms and generalizations are concretions of discursive cognition, dangerous outside their own framework. Hence the magician uses such means for expressive evocation, etc. Normal language is concerned with conveying to others deceptions, hopes, fears, knowledge, desires, etc., to cause changes and enactments, whereas magical language's entire concern is to obtain from the subconsciousness answers to requests (another form of prayer) by primitive symbolism. It is believed that such intercommunication is possible only by cryptographic symbols: a transference of the intuitive to the tactual.

Man is a very mean measure of all he is liable to conceive, and of the forgotten residue of his experiences. All truths are dimensional (often of two) and always directional, but what we often discount or overlook is the elasticity and tolerance of forms (as now), and that at any time and place anything may be true or not. Relativity is no more true than not—therefore a thing is equal to its degree (in direction).

Our factor as 'constant as', is our belief as synchronizer (to instant instance). Neither time nor space actually expand, they merely alter relations by formal stages. We are those changes and relations, contracting, individuating, etc.

If we constantly circumambulated the span of our orbit we would never intersect or retrace our previous footsteps. We would be traversing a Sisyphean eternity; everything would be changed, including our form of apprehension: our constants, our differences to... and our ability to copulate somewhere. Ultimately, we do not so much desire to know the meanings of things as what they mean to us, but to know what they mean in themselves, as reality. The Stoic shares reality by tolerant acceptances. Such a quizzical attitude receives answers which—whether true or not—become the embellishments of life... as appreciating beauty where it concerns us. A thing that appears repulsive and ugly does so only in ratio to our degree of tolerance. A worm to a worm is beautiful—and it is unnecessary for us to turn worm-like to know it—we are already too worm-like.

Nothing in Nature has been so maligned, castigated, wordily mutilated and destroyed, as man. Actually, I have my tongue in my cheek for I know that whatever has been

derogated of him—I am worse. Man is man's only menace—and his only salvation. Man has little or not feeling for self-criticism or for criticism by others, and when 'fate' lands a heavy kick, his reactions are... !

Unheeded, the Ids stutter their meanings as desires and function through forms, and we shape our ideas by 'as though', transforming our realities through our imperfect perceptions of them. Hence, Desire, Will, Belief, as functional, are more contrary than harmonious, the Ids always triumph, hiding our true function; they never die, only diversify. If you cannot stomach them in one way, you will in another. Truth is the ethos of our vast emotional complex reared on the structure of the Ids.

We can predict man's conceits, a new variety of mentation, of analysis, etc. Yet none can predict man's next form (if any), but only possible reversions or higher general levels towards that which has been already reached. What is not perceived cannot concern us, although man generally is endlessly improvable. Man may be a stasis—sufficient: geometry exhausted. Man is the miracle of creation, there is nothing better than flesh, i.e., flesh at its best. It is our reactions that are at fault.

The thesis of Karma is the only rational explanation of fate—by abstract or other thought. Only the all magnanimous Stoic sayeth: All suffering is self inflicted.

I hope, very modestly, to remain eternally 'I am I'...

Having realized our reality, its potency, its vast heritage and the delegated supremacy of Ego—promising the surpassing of all limitations—we blink, close our eyes, seek for all littlenesses and harness our desires to the corrupt outgrowths of our Ids. Is there no antidote for self-poisoning from our substitute realities? There is only stupendous Reality to embrace: cease doubting! Death is a relatively small event in living—less and less in your infinity, your reality.

No excogitation but instinctive guessing is still our best guide in the labyrinths.

When we appreciate vibrantly the vast significance of all creation, however small our understanding—then we are endowed with a measure of significance.

All experiences are sensations by impacts. Man is basically dominated by his Ids (passions) and is entirely determined by his loves and hates. He would remain either static or destroy himself except that the a priori pushes him, willy-nilly, through his sense of morality and social convention. There is compromise.

Dialectical and rational: The acceptance of all things, including Nature and our own small contra nature, everything as reality without reservations. Unfortunately we cannot swallow all this at one time, our form and aptitude preclude it.

All forms of reality appear to exist within their own rights. How much they derive from and rely upon unknown sources is guesswork. As a general observation, we can assert

that everything acts as a means to everything else and that whatever is operating is of greater intelligence than ourselves. But, however much is disclosed to us is, comparatively, a mere iota of the whole. Everything is activated by a mind greater than its medium.

Self-masochistic-sadism: Love thyself as thy neighbour.

The law of genius is its own lawlessness of truth, its own inspiration; of originality, its own necessity; of conation, its own spontaneity; of Nature, its own individuation, etc. In fact, work from your own alogical 'ism'.

If we prohibit others from thinking for us, and if we have little capacity for thinking let us posit our own belief, 'as if', and things in thought will think for us. Any part of a whole derives its ethos from the whole, and when so posited will function as a whole. Much of our mentation is a 'thing in thought thinking', so, go to sleep... And, when dead, all our bloody ideographs live for us...

I could not repent, I could not pray, or ask forgiveness, so gave others repentance, prayers, forgiveness, and repaid God also. How? By revealing beauty where not yet seen. I know nothing more ageing than 'logicism'—bothering to be logical.

Concepts that have no sensuous form (reasoning, thinking, etc.) spring from a latent geometry of our mentation: our geometry is the silhouette of a priori.

The only evidence that we were, are, or will be of God is 'presentient prehensiveness', for what cannot be conceived cannot be existent 'as now', but will be... so I bid you replace time by your immanence.

...And I, unhappy man, saw the 'energy ethos' rise from my dying cat, a dark astral, a reversed and inverted shadow. Dead stuff, the body, like tarnished food that by re-dressing cannot simulate again the magic aptitude of opportunity's stolen Life.

We came out of eternity and absoluteness into time. Is there a returning? And what of our sentiment, the vast rag-bag of our emotional range—must these trivia re-enter? Do all our strivings and ideals count as nought? As the lover of flesh and humanity I prefer Time to Eternity.

The supreme defeat is resignation. The triumph over death and all things is by fearless desire. There is not one thing obtains in this world except by effort and struggle to render desire. The born genius is only spending the virtue of previous effort.

The Gods do unto you whatsoever you do unto others; also, what you do unto yourself will be becoming to you.

Beauty appeals because it is the most rational thing we know.

Truth as the sentient, and Reality in all its forms, shapes a quadra and presents to view a spatial quinary: two profiles, many three-quarters, full face and backside. All thetheses give some sort of view, none the entire view, but a synthesis of all philosophy would give the most acceptable. Hence I accept not the circumviatory view of things but our obliqueness as essential for any stance; our metamorphosis is by such reorientation from the stock-pile of acceptances...

We must constantly create our duality—and constantly do so, willy-nilly.

Anti-climax of our purpose by allegory: the Potter and his wheel mean more to me than all the religions; he works from his necessity for the necessary, often giving exhilarating beauty from himself to others.

Gods, Soul and everything is as flesh, whatever the textures, and as concrete as our own. We are ever terms of existence whatever our fluxing consciousness permits. Those dupes who deny their flesh are either drug-sodden or self-hypnotized, have simply failed their flesh, afraid of life, would beg their sustenance and the mind has tired of them. They live as under a stone with their stinking theses. Again, I state that although all their wisdom and inaccurate visions are from the same source they are far less than when accepting the wisdom and beauty of the 'body' to which they owe everything.

Life seems a lengthy process of waiting for the materialization of oneself as representative of, and equal to, our ideal or desire, because we are ever as we are—the realized incarnation of our last self, forever...

Some laziness has this merit: while so, we are seldom predatory and interfering, and, perhaps like many, indifferent to much, thinking that success these days is no more desirable than failure.

The law is so contemptible that its chief service should be to estimate its injustice.

The ancestral sea: constant ebb and flow, and ever causal—spawning. So like us, yet unstable with ever changing mood out-masquerading all masqueraders, all women; terrible, or as beautiful as crushed sapphires, glittering. It goes on for ever with serum-soaked ebb and flow.

To whom the Ids obey—now is the moment when immanence is imminent.

Whatever the nexus between things may be, the effect is... a constant changing conjunctiveness.

Nothing enters the mind save from experience. And how far back and forgotten the experiencing? And how far forward goeth the further experiencing? Is it some vicious circle of one experience, infinitely split, re-experiencing... so much?

Living according to any preconceived thesis or ideal may be as crippling as living up to any worn out shibboleth, cliché, or similar absurdity; the disguises of the Ids are many. Therefore the Stoic adopts his own virtue and behaviours to which (by singleness) he automatically responds. His instincts healthily revived, he smells out all falsity and fallacy. He does what he so will and takes all responsibility—thus the virtue. Do as you please, to whom the pleasing is the law. Only what you enact has sincerity and the potent form of affection.

Between all things are strata of experience, stimulating by similarity the tendency to remember and to inherit. We emerge from one thing into another leaving a crypto-psychism of our knowledge which, ghost-like, lives on, adumbrating our fatalities whereby our past constantly re-enters us. What we reactivate is determined by our belief, will, desire, and action. Were I a vampire what somnambulists would I awaken!

When the great fatigue overtakes me, and life and myself tire of the poor media, judgment after death will be my least worry. Our good and evil live on; expiation will come with re-birth.

How much I spawn!—as wind-blown, how little fertile.

When people tell me they have experienced everything... I gasp! What they really mean is this: these are the things they have known—usually of poverty-stricken unities and frustrations.

From childhood until death we seek and enjoy a substitutive reality, unwittingly making a parallel. We instinctively imitate the fact that we are the substitute of a greater reality—ever seeking compensation by substitution, for being substitute; a double paradox.

By relativity we are as diatoms emerging from the ooze of becoming. Likewise by relativity we are greater than anything we conceive or know. Our accomplishment is in our greater reality as individuals (by originality).

If the Absolute is absolute, nothing is impossible; which implies that arbitrarily without necessity—the Absolute, like Jove, may take pleasure in contact with human flesh... why not? If we are to have the miraculous what then is more wonderful than giving dimensions to infinities?

We seldom realize that life is a constant dramatic interaction of our visible unions and separations, motivated by our invisible unities and dissolutions. We awake to further indeterminateness.

The blind still lead the blind. How frustrated are the materialists in that they cannot envisage the manner of the interaction of life on matter... thus resorting to the absurdities of blind forces and accidental by-products! What knowledge Nature has disclosed they have abused in destructive beastliness—indeed, we all await

annihilation. So, why should greater knowledge be given? Man has reached his full foulness—has become himself a blind force in an accidental by-product and, like Judas, betrays us for a few pieces of silver.

For those who fear reality, life becomes belated and a staleness—an ever re-living of yesterdays in phantasy.

The fractional second is the path I would open... Magic is but one's natural ability to attract without asking.

Mathematically, square and circle are zero forms—the symbols of eternity as 'time-space'; all shapes are their partition, combination, variation or asymmetry. The square is the rectified and utilitarian form of the circle; zero, the symbol of eternity as 'time-space'.

Life is the anticipated situation that never happens; our expectancies create a foetal wish that is never birthed.

Where beauty and virtue are wanting, everything will be wanting but hate.

Man ever aberrates—even his normalities!—mainly to compensate for his deficiencies, and often founds a shadow-world that accepts and reflects the assured survival of his weakness.

What stupidities benight the assertion that anything was created unrelated to all else; if things were entirely separate, complete, they would be static and quickly exhausted. Life, growth, change, into and out of things to all possible transmutations. All things serve each other, willingly or otherwise. Yet we live by every means a partitiveness and make our ignorance as permanent as possible... and nothing seems more lasting than a lie.

We are millions of yesterdays, and what appears autogenetic is the work of unknown mediators who permit, or not, our acts by the mysterious chemistry of our believing.

Beauty alone reaches simplicity because it is basically 'economy'. Envy overadorns, paints, ostentatiously clothes and transfers to mode. The naked figure is a more fluid and truthful beauty: hence to marry a 'face' is often to marry a fiction. Our work and behaviour is the truer portrait, the 'values' we live and give by.

When thought dissociates itself from the correspondences and gradations between contrasting things, these will re-form abundantly; final representation is an asymmetrical balance. This 'seeing strangely' is the level of our genius.

So, rightly or wrongly, I think this: what was once free, casual, and formless seeks arbitrary laws, is precipitated into time and dimensional form with definite functional purpose and direction about which we can only guess—to realize all probabilities within

definite limits—unreached yet.

...That wonderful first glance at anything which is fleeting but, if caught, suspires into great Art.

<http://www.hermetic.com/spare/aos-zkc.html>

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About this capture

~ Austin Osman Spare and the Zos Kia Cultus ~

from The Magickal Revival

by Kenneth Grant

H.P. Lovecraft, in one of his tales of terror, alludes to certain entities which have their being "not in the spaces known to us, but between them. They walk calm and primal, of no dimensions, and to us unseen."

This aptly describes Austin Osman Spare. The circumstances of his birth emphasize the element of ambivalence and inbetweeness which forms the theme of his magic. He told me he was not sure whether he was born on the last day of December 1888, or on New Year's Day, 1889; whether, as he put it, he was Janus backward-turning, or Janus forward-facing. But whichever aspect of the deity he more closely represented, it is a fact that his life was a curious blend of past and future. Despite his inability to remember quite when he was born, the place was certainly Snowhill, London: he was the only son of a City of London policeman.

When barely twenty years of age he began writing *The Book of Pleasure*, in which he used art and sex to explore the subconscious mind. *The Book of Pleasure* reeks of diabolism to such an extent that Mario Praz in *The Romantic Agony* (Oxford, 1933) refers to Spare as an English "satanic occultist", and he places him in the same category as Aleister Crowley.

Spare's intense interest in the more obscure aspects of sorcery sprang from his early friendship with an old colonial woman who claimed descent from a line of Salem witches that Cotton Mather had failed to exterminate. Spare always alluded to her as Mrs. Paterson, and called her his "second mother". She had an extremely limited vocabulary composed mainly of the fortune-teller's argot, yet she was able to define and explain the most abstract ideas much more clearly than could Spare with his large and unusual vocabulary.

Although penniless, she would accept no payment for her fortune-telling, but insisted on the odd symbolic coin traditionally exacted as a sacrifice fee. Apart from her skill in divining, she was the only person Spare ever met who could materialize thoughts to visible appearance. Aleister Crowley- who met and attracted all kinds of psychically active individuals- met two only in the course of his life who had this particular siddhi (Allan Bennett was one; the other, Crowley did not name).

Mrs. Paterson, when visited for purposes of fortune-telling, would read a person's character immediately as a matter of course before going into details about the future. If she prophesied an event she was unable to describe verbally, she would objectivize the event in a visual image and the querent would see, in some dark corner of her room, a clearly defined if fleeting image of the prophesied event. And this never failed to follow at the appointed time.

It was undoubtedly Mrs. Paterson's influence that stimulated Spare's innate interest in the occult, which, allied to his remarkable skill as a draughtsman enabled him to reproduce through his art the strange entities he encountered in transmundane spheres. He drew several portraits of Mrs. Paterson, one of which appeared in *The Focus of Life*, published by the Morland Press in 1921. Another drawing of her by Spare recently appeared (1971) in the part-work encyclopaedia *Man, Myth and Magic*, where she is shown after having "exteriorized" herself in the form of a nubile girl.

Spare too was able occasionally to conjure thought-forms to visible appearance, but whereas in the old witch's case it was an unfailing power, in his own case it was erratic and uncertain. On one occasion it worked only too effectively, as two unfortunate persons learnt to their cost. They were of the dilettante kind, mere dabblers in the occult. They wanted Spare to conjure an Elemental to visible appearance. They had seen materialized spirits of the dead in the seance room, but had never seen an Elemental. Spare tried to dissuade them, explaining that such creatures were subconscious automata inhabiting the human psyche at levels normally inaccessible to the conscious mind. As they almost always embodied atavistic urges and propensities, it was an act of folly to evoke them as their intrusion into waking life could be extremely dangerous. But the smatterers did not take him seriously.

Using his own method of elemental evocation, Spare set to work. Nothing happened for some time, then a greenish vapour, resembling fluid seaweed, gradually invaded the room. Tenuous fingers of mist began to congeal into a definite, organized shape. It entered their midst, gaining more solidity with each successive moment. The atmosphere grew miasmic with its presence and an overpowering stench accompanied it; and in the massive cloud of horror that enveloped them, two pinpoints of fire glowed like eyes, blinking in an idiot face which suddenly seemed to fill all space. As it grew in size the couple panicked and implored Spare to drive the thing away. He banished it accordingly. It seemed to crinkle and diminish, then it fell apart like a blanket swiftly disintegrating. But while it had cohered and hung in the room like a cloud, it was virtually opaque and tangible; and it reeked of evil. Both the people concerned were fundamentally changed. Within weeks, one died of no apparent cause; the other had to

be committed to an insane asylum.

Although Spare was convinced that an occult Intelligence frequently painted, drew, or wrote through him, he was unable to discover its identity. He was, however, in almost daily contact with a familiar, a spirit-guide, known as Black Eagle whom he had clearly seen and drawn on several occasions. But he was convinced that Black Eagle was not the sole source of his automatism. Spare had but to turn his head suddenly and he would sometimes catch a glimpse of the familiar spirits that constantly surrounded him. Several times he had "caught" one of them long enough to make a lightning-swift sketch.

Spare's frequent traffic with denizens of invisible realms led to his evolving a graphic means of conjoining all thoughts- past, present, and future- in the ever-fluid ether of Consciousness. His graphic symbology represents a definite language designed to facilitate communication with the psychic and subliminal world.

It was Spare's opinion that for this language to be truly effective, each individual should evolve his own, creating his sigils from the material nearest to hand- his own subconscious. He gave as a reason for so much failure in divination the fact that, although the operator sometimes succeeded in annexing traditional symbols to his own subconscious awareness of their true values, many of the symbols eluded correct interpretation; they therefore failed of nexus and were consequently sterile.

Not only could Spare "tell fortunes" in the usually accepted sense, he could also use the cards for influencing the host of subtle entities which swarm in the astral light, and with their cooperation he accomplished much of his magic.

He designed and used a pack of cards which he called the "Arena of Anon", each card bearing a magical emblem which was a variation of one of the letters of the Alphabet of Desire. (The basis of this Alphabet, together with many early examples of the letters composing it, is given in Spare's 'The Book of Pleasure', on which he began working in 1909 and published privately on completion, in 1913.) When vividly visualized, the emblem or sigil mysteriously stirs the subconscious and a corresponding image, or set of images, arises in the mind. In proportion to the power of belief in the sigil, so is the clarity of the image which it evokes. If the sigil taps a layer of ancient or cosmic memory, some astonishing images surge into the mind and the skilful sorcerer is able to project them into the astral mind-stuff of other individuals, so that they imagine the image to be a palpable presence.

Spare could influence elemental phenomena as well as the minds of other people. Great danger lies in possession, and Spare wisely refrained from writing too openly about the processes he employed. What I know about his methods I learnt from personal contact with him.

Even as a child, Spare employed these curious sigils. One is reminded of Yeats's words in *The Trembling of the Veil*: "Mathers described how as a boy he had drawn over and

over again some event that he longed for; and called those drawings an instinctive magic."

When he was seventeen Spare stayed at the home of the Rev. Robert Hugh Benson, author of *The Necromancers* and other occult novels. They went out for a walk one summer day; a serene and cloudless blue sky shone overhead. It had been fine all day, and Benson was curious to know whether Spare could, in such unlikely circumstances, produce rain by magical means. Spare said he could, proceeded to trace a sigil on the back of a used envelope, and, pausing in his tracks, concentrated all his attention upon it. Within ten minutes small clouds began to appear; they massed at a point immediately above their heads and discharged violently. Both Benson and Spare were drenched to the skin.

A year or two later, Benson introduced Spare to the Hon. Everard Feilding, Secretary of the Society of Psychic Research. At the time Feilding was associated with Frederick Bligh Bond, the President of the Archaeological Society who, by psychic means, had discovered the buried Edgar Chapel at Glastonbury Abbey. Like Benson, Feilding wanted proof of Spare's magical powers and, when the latter offered to oblige, proposed the following test: Spare was to materialize an object which Feilding mentally visualized without giving any clue as to its nature.

Spare drew one of his magical sigils, which, instead of being symbolic of the unknown desired object, was the ideograph of a familiar spirit whose services he frequently employed when any mind-reading was required.

After some time, Spare received a vivid impression of the object in Feilding's mind. He then drew a second sigil, told Feilding he need no longer concentrate, and proceeded to do so himself. These proceedings were interrupted by a knock on the door. Feilding tiptoed to the door, opened it, and was amazed to find his valet proffering a pair of slippers. Feilding turned to Spare and asked him how he had done it!

An essential part of Spare's technique lay in deliberate forgetfulness, and this is the part which a novice finds extremely difficult. One is reminded of the king who lavished a fortune on an itinerant alchemist who had successfully manufactured the Philosopher's Stone. After giving the king lengthy and complicated instructions, which the king repeated by heart, the alchemist smiled and said approvingly: "Yes, your Highness has remembered every detail perfectly; there is just one further point to remember. For three minutes before the Alchemical Substance congeals, you must concentrate your mind upon its lustre as it seethes in the alembic, but during this time you should on no account let the thought of greenness cross your mind for even a moment." The king thanked the alchemist and prepared to make the Stone. Everything went according to plan until the last few minutes, when the mind of the king was invaded by an army of green objects which he was powerless to banish.

With Spare's sigils the case is somewhat similar. The reason he gives for forgetting the desire at the time of invoking it lies in the fact that for the operation to succeed the

conscious mind must have no inkling of the transaction. Consciously formulated desires take time to materialize; subconscious desires can be made to materialize very swiftly. Consciousness of the desire vitiates the entire process, so a method had to be found of forgetting the desire during the period of magical evocation. Spare called the process "union through absent-mindedness" and advocated the yogic method of emptying the mind of all but the sigil. This is not always successful so as an alternative he suggests the sigillization of perennial desires, desires that are sure to arise periodically, as for instance the desire for beautiful women. Several such desires are then sigillized, scrambled together, and laid aside for several days. On reassembling the cards upon which they have been drawn, the operator is unable to remember precisely what sigillizes what! The rite is then comparatively easy to accomplish for it requires only concentrated thought.

Spare often supplemented the process by a sexual formula which endowed it with added efficacy. He derived most of his sex-magical formulae from a Delphic Pythoness who communed with him during sessions of automatic writing. This Delphic Oracle was probably the spirit of old Mrs. Paterson, guiding him from beyond.

One such formula enabled him to "give life to the autistic, by an earthenware virgin". In view of the present-day predilection for auto-erotic aids to ecstasy, the resuscitation of the dildo (At the time of writing, my attention has been drawn to "the first European sex paper" which reflects the current obsession with purely mechanistic aspects of self-love. Nevertheless, such methods employed in a magical manner may place the practitioner in direct contact with his daemon or genius.) and the widespread curiosity about the sorcery of sex, Spare's formula of the Earthenware Virgin is of particular interest, though for Spare it had an exclusively magical aim.

Until he received this formula he had, as he put it, "copulated merely with the atmosphere, or rode whores, witches and bitches of all kinds, there being few virgins".

In order to translate a specified desire from the level of subjective consciousness to the material or objective plane, the Pythoness instructed him to construct an urn in conformity with the dimensions of the erect penis. Sufficient space- but no more- was to be left at the end of the vessel in order to form a vacuum when the phallus was inserted. The cavity was to contain the sigillized wish, which was automatically consecrated at the moment of orgasm. The greatly enhanced pleasure induced by the suctional power of the vacuum increased the size of the penis and caused an unusually prolonged orgasm. At the critical moment, the desire was to be vividly visualized and held steadily in mind for as long as possible. When the mental image began to wane and disappear the urn was hermetically sealed and buried in a casket filled with earth, or in the ground itself.

Spare maintained that this was the formula used by the ancient Greek urnings; hence the designation. In one of his unpublished writings he give the following instructions: "Bury the urn at midnight, the moon being quartered. When the moon wanes, disinter the urn and- while repeating a suitable incantation- pour its contents as a libation on to

the earth. Then re-bury it."

As the sperm would by that time have congealed, Spare advised a replenishment before the second "burial". He describes the Earthenware Virgin as "the most formidable formula known; it never fails and is dangerous. Hence, what is not written down must be guessed.

"From this formula was derived the legend of the genii of the brazen vessel associated with Solomon."

Whether this is so, I do not know, but there is a curious illustration in Payne Knight's celebrated *Discourse on the Worship of Priapus* (London, 1865) which is not satisfactorily explained in the text. It is in two parts and depicts a male figure with sexual organ erect; in his raised right hand he holds a vase-shaped sheath which he is about to clamp upon the phallus. The second part of the illustration shows the same image, but with penis drooping languidly after ejaculation, and the waist of the figure girdled with fruits symbolic of the rite's fulfilment. There are also one or two illustrations in Reinach's *Repertoire des Vases Peints* (Paris, 1899), which suggest a similar magical practice.

Spare could undoubtedly materialize atavisms from his own subconsciousness and clothe them fleetingly in the sexual ectoplasm (or astral semen) of his atmospheric copulations.

Occasionally, these entities actually achieved a degree of density sufficient to make them visible- and even palpable- to other people. He called them "elemental automata" or "intrusive familiars". They frequently copulated amongst themselves, engendering offspring simultaneously. Spare has depicted many of these creatures in their peculiar pursuits and has written several accounts of the Sabbath which he attended in their company. Old Mrs. Paterson's influence is here very marked, for he used her likeness as the type of the ancient witch in many of his drawings.

One of Spare's constantly recurring themes concerns the transmogrification of age into youth. The first time Mrs. Paterson transformed herself before his eyes, the sorcery of it left a permanent impression which inspired many of his later works. One moment she was the lined and wizened old crone, then, in a flash, she appeared to him as a syren equipped with all the allurements of sex-appeal, an image that fulfilled his penchant for full voluptuous contours. How she projected such a glamour he was unable to discover, and although he never surprised her secret, he tried- with partial success- to emulate her example. This he did by a magical induction of ecstasy which enabled him to function at levels of high emotionalism. He was at such times creatively active for days on end, needing neither food nor sleep. Enhanced sexual activity accompanied this condition. On the few occasions when he did not sublimate this energy and direct it to artistic creation, he regretted it. Such was his hunger that in one night alone he coupled with eighteen women. He called these outbursts "Dionysiac spasms of pan-sexualism", in which he had a vision of "all things fornicating all the time".

Spare wrote down his witch-guide's instructions and, over the years, worked them into several books which he illustrated by some of the best of his drawings. It was only towards the end of his life, however, that he concentrated the mass of Mrs. Paterson's teachings into definite form. This consisted of a series of aphorisms and a magical grimoire which he was working on at the time of his death in 1956. Both these works survive in manuscript. He intended calling the Grimoire *The Book of the Living Word of Zos*, the name Zos being his magical name in the Witch-Cult.

The Grimoire is not so much a resume of the Witch Tradition as a highly individualized system of sorcery reflecting his creative genius and aesthetic theories. He also developed and extended his magical alphabet, the Atavistic Alphabet about which he had first written in *The Book of Pleasure* in 1913. Each letter represents a sex-principle potent to awaken remote atavistic strata of the psyche. Examples of its use are given in the Grimoire, where he allies it with Witchcraft. The following is a literal translation of one of his favourite spells:

O mighty Rehctaw! Thou who exists in all erogenousness, We evoke Thee!
By the power of the meanings arising from these forms I make. We evoke Thee!
By the Talismans that speak the secret leitmotif of desire, We evoke Thee!
By the sacrifices, abstinences and transvaluations we make, We evoke Thee!
By the sacred inbetweeness concepts Give us the flesh!
By the quadriga sexualis Give us unvarying desire!
By the conquest of fatigue Give us eternal resurgence!
By the most sacred Word-graph of Heaven We invoke Thee!

This prayer or evocation embodies traditional Sabbatic concepts and might be described as the Alpha and Omega of Spare's doctrine.

Rehctaw (Watcher) is spelt backwards, not for the reason given in connection with Dee and Kelly's angelic communications but because the "backward" symbolism conceals the key to the reification of desire, the final absorption of the ego-current in its source—the Self. Hence Spare's emphasis on Self-love, or autotelic ecstasy. Rehctaw is the symbol of reaching backwards in time to infinite remoteness by the mechanism of intense nostalgia. Whether it is symbolized by the Moon presiding over the nocturnal orgies of the Sabbath, or by the back-to-back dance of the witches and warlocks (see *de L'Ancre*), or by the infamous kiss of the Sabbath which is applied to the anus of the Demon; all such symbols indicate an infinite regression which causes atavistic resurgence and the inversion of sex to Self-love.

"Shall I speak of that unique intensity without form? Know ye the ecstasy within? The pleasure between ego and self? At that time of ecstasy there is no thought of others; there is no thought." (*The Anathema of Zos*, by A.O. Spare; London, 1927)

The opening line of the evocation resumes the method employed at the Sabbath for conscious wish-fulfilment through self-pleasure, and it is glossed by the words: "Except in the sensuous impact of flesh on flesh there are no meanings." The Self lives in,

permeates, and is identical with, Reality- the enduring and ever present Consciousness- the living flesh compact of endlessly reifying dream.

The second part of the evocation refers to the sigils and letters of the sacred alphabet wherewith Zos (i.e. the body considered as a whole) produces its subtle spells by projecting its Self on the mists of matter, without. In other words, the language of desire and its meanings penetrate the silent regions of consciously forgotten experiences, evoking by its rebverberant power the ineluctable memories that abide perpetually in subconsciousness.

"The Talismans that speak the leitmotif of desire" are, primarily, the two major magical instruments of Spare's system- the Hand and Eye of which the phallus and the kteis are the secret symbols. They are both used, as in Crowley's Cult, for evoking or provoking "consciousness in touch; ecstasy in vision".

The fourth clause of the Sabbatic Prayer refers to the occult maxim that great achievements proceed upon total exhaustion of energy in one great burst of release, after a period- long or short- of sacrifice or abstention, during which time the necessary energy is accumulated and intensified. "The Sabbath is always secret, communal and periodic; an enforced consummation for almost unlimited wish-fulfilment."

"Prolonged voluntary abstinence, repression and sacrifice, is released in mass sexual congress and sublimated to one end: the exteriorization of a wish, which is thus achieved by a great saving and a total spending." (From an unpublished manuscript, Formula of the Witch's Sabbath as first told me by a Witch, by A.O.S.)

The "transvaluations" are effected by the sloughing of conventional ideas and beliefs, and by the absorption of the energy thus liberated. Spare terms such energy "free belief". It is this aimless energy that is seized upon at the Sabbath and directed to given ends.

The fifth clause of the Prayer introduces one of the most important aspects of Spare's magic, that of inbetweenness.

In everyday life one craze or "belief" follows another. By a process of not-believing, of emptying the craze, or obsession, of its content, we can surprise the tendency of belief to appear as one thing rather than another, or as one thing after another. We can in this way break through into that ecstasy of communion with the Atmospheric "I" which Spare calls the Kia, the state of inbetweenness, or Neither-Neither.

The primordial belief is "Self", "God", or Kia (it does not matter what we call it). It is the only belief that is self-evident because it is experienced by each one of us at every moment of our existence. It is also the only belief that is truly free of belief, because to be is to be-live it- as Spare aptly expresses it. It is void of necessity to become anything else, for it is all things all the time and can only and always be itself. If we can realize this we shall not fall into the error of conceptual thought, which constantly breeds other

thoughts with which we temporarily identify ourselves: the Buddhist cycle of birth, death and rebirth.

In a few words, Spare states the crux of the doctrine: "By hindering belief and semen from conception, they become simple and cosmic." Only when desire has become cosmic can the total ecstasy, which characterizes Kia, dawn in the individual consciousness, because it is then no longer limited or personalized consciousness, but cosmic in scope and free to enjoy itself eternally.

In other words, one must enlarge belief or desire until it embraces all things; Spare urges us to will "insatiety of desire, brave self-indulgence and primaeval sexualism" (*The Focus of Life*, by Austin O. Spare. The Morland Press, London, 1921.), for belief freed from conception merges desire with the Infinite, creates a unity of Self-Knowing (which is also supreme Self-Love) and transcends the two poles of objectivity and subjectivity, discovering in between the two, the Real Self, Kia, the Atmospheric "I".

After the Oath which constitutes the fifth stage of evocation, the refrain changes from "We evoke Thee!" to a demand to the hidden Watcher to 'Give us the flesh!' The petition is for the material medium whereby the desire will actually substantiate itself.

From certain historical accounts of Witchcraft we learn that the roasted flesh or children and animals was sometimes sacrificed to the infernal powers as a sacrifice potent to achieve realization of the desires of the celebrants at the Sabbath. The literal performance of this sacrifice was a degeneration of the original magical act of transubstantiation effected by the sorcerer when he "sacrificed" the child of his loins, i.e. when he consumed or burnt up his sigillized wish in the fire of forgetfulness.

The next stage of the rite evokes the "quadriga sexualis" (the four horseman or powers of sex) which adumbrates the various mystical attitudes (forms of congress, postures) employed at the Sabbath. Although these are numerous, there are four main kinds. Firstly, the gesture of constant congress; secondly, the gesture of abstract creating (a masturbatory gesture) involving the Hand, the Eye, and the Atmosphere; thirdly, the gesture of simulation or astral reflection, symbolized by the Formula of the Divine Ape; and fourthly, the gesture typical of the Witch Cult which involves the sodomitical use of the female organism.

Comparisons with Crowley's Cult of Sexual Magick will spring to mind, but Spare elaborates these four great gestures as follows:

In the first instance he interprets "constant congress" as the perpetual interplay of the Will (symbolized by the Hand) and the Imagination (symbolized by the Eye), for it is Will and Imagination that cause things to appear. The Tibetan Yab-yum is the Oriental mode of representing this constant interplay of the active and passive potencies. The gesture of constant congress, therefore, resumes the prime function of the Sabbatic Rite, which is "ex-creation", or evolving from our "innerness" through living contact with "all otherness"- typified by the world without.

The second gesture- that of abstract creating- is performed by a special kind of mantric vibration, and the Mouth is the symbol of the magical implement which performs it. Reverberant evocation, prayer, adoration through song, incantation or mantra, conveys the energy of desire by tonal nuance to the necessary stratum of the subconsciousness. The technique of making the utterance effective, of resounding the depths of cosmic memory and making the "sacred alignments" is a major arcanum of the Zos Kia Cultus. "What sounds the depths and conjoins Will and Belief? Some inarticulate hieroglyph, or sigil, wrought from nascent Desire and rhythmmed by unbounded Ego." (From The Grimoire of Zos.)

The second gesture therefore resumes the formulation of the Great Wish on the astral plane, prior to its "excreation", projection, and subsequent embodiment.

The third gesture of the "quadriga sexualis", the concept of simulation, reveals the means of reifying the Great Wish. The archetype of all such simulatory techniques is the state of total vacuity which Spare named the Death Posture. By feint, the means of reification is concentrated through a simulation of death or annihilation. This posture is explained in the next chapter.

The fourth and final gesture, that of re-organization, re-arrangement, or "abortive congress", implies a magical formula deriving from the ancient Draconian Cults of Egypt. Either Moon Magic is implied, or the Formula of Gomorrah, both of which appear in the Crowley Cult as aspects of the IX! and XII!, O.T.O., respectively. The re-organization of magical power within the human organism involves consolidation of the reified wish until it exhausts itself through "non-necessity". Hence the gesture of the "quadriga sexualis" impregnates the glamour already projected on the astral plane, endowing it with the energy of the sorcerer himself so that it becomes a living entity, capable of reverberant copulations through "increative" congress.

Spare explains the Sabbath as "an inverse-reversion for self-seduction; an undoing for a divertive conation. Sex is used as the technique and medium of a magical act. It is not only erotic satisfaction; the sensualist is made detached, controlled, until final sublimation. His whole training is designed to render him submissive and obedient [to the Witch] until he can control, transmute, and direct his magical energy wherever desired, by cold and amoral passion." (From an unpublished manuscript entitled The Zoetic Grimoire of Zos.)

Following upon the appeal to the "quadriga sexualis" are the words "Give us unvarying desire!" Desire, without variation of any kind, undifferentiated and undifferentiating, leads to the consummation of an unvarying bliss which is free from all concept, and therefore habitually infinite. "Ecstasy is our outspan, touching reality: a potent generative instant; its surplus may be used abstractly [i.e. by mantric vibration; see the Second Gesture] to incarnate another wish," and so on, endlessly. This is what is meant by "reverberant evocation".

The seventh stage of the rite concerns "the conquest of fatigue" which is essential to effective Sabbatic functioning; it is (or should be) sustained somatic, cerebral and psycho-magical energy insuring intense ecstasy when the Great Exhaustion makes possible the voidness necessary to the projection of the sigil; the voidness that is the chalice containing the Great Wish. This recalls Crowley's innumerable sex-magical operations for "Sex-Force and Attraction". (See The Magical Record of the Beast 666, edited by John Symonds and Kenneth Grant.)

The penultimate petition, "Give us eternal resurgence", is a plea for the constant return of the primaevally remembered rapture, until a continuum of bliss is established wherein the Kia is seen, felt, and known to be the background of all possibility, the source of creation and the aim of all pleasure. It is the doctrine of atavistic resurgence.

The Sabbatic prayer concludes with an invocation of "the most sacred Word-graph of Heaven". The Word-graph of Heaven is a glyph of the Goddess, and it conceals the true purpose of the Sabbath. It is a secret glyph of Zos Kia Cultus; it invokes the Goddess, whereas the preceding stages of the rite evoked Her. Invocation is a call to the Spirit to appear subjectively; evocation is a calling forth of the Spirit to objective appearance. The hidden Rehctaw is evoked to visible manifestation "by the power of meanings arising from these forms I make".

According to Spare, the witch presiding at the Sabbatic rite is "usually old, grotesque, worldly, and libidiously learned; and is as sexually attractive as a corpse. Yet she becomes the supreme vehicle of consummation. This is necessary for the transmutation of the sorcerer's personal aesthetic culture, which is thereby destroyed. Perversion is used to overcome moral prejudice or conformity. By persistence, the mind and desire become amoral, focused, and entirely acceptive, and the life-force of the Id (the Great Desire) is free of inhibitions prior to final control.

"Thus, ultimately, the Sabbath becomes a deliberate sex orgy for the purpose of exteriorization, thus giving reality to the autistic thought by transference. Sex is for full use, and he who injures none, himself does not injure."

Spare believed that the personal aesthetic culture (that is, the individual's idea of what constitutes beauty and ugliness) when exalted as the criterion of value in itself, has destroyed more affective affinity than any other "belief". "But he who transmutes the traditionally ugly into another aesthetic value has new pleasures beyond fear."

In Liber Aleph, Crowley enunciated a similar thesis. The magical ecstasy liberated by union with grotesque or hideous images usually associated with aversion, repulsion, or horror, is super-abundant compared with that released by the union of (usually accepted) opposites. One is reminded of Salvador Dali's observation that the wished-for treasure islands may lie precisely in those images of horror and dread that are naturally repellent to the conscious mind. Such a transformation of values, a rebours, improves health and leads to self-control, tolerance, understanding and compassion. Not only an adjunct to the rite, it accelerates the fulfilment of the Great Desire.

"Nothing is attained merely by 'wanting'; epistemology, even eschatology will not help, not Gods; but- spake Zos- the 'as if' simulations have been prolific as objective realities. Sublimation of all 'reason' to the 'blind' life-force is the whole of wisdom." (From The Grimoire of Zos.)

Spare's drawings were always inspired by the New Aesthetic, the New Sexuality. They amount almost to masturbation in line; the line coils and curls upon itself and mounts the steep incline of ecstasy as the amazing sigils are woven into a complex web of dream. To follow closely the line of some of his Sabbatic drawings is to leave earth and dive obliquely between those spaces that Lovecraft celebrated in his nightmare tales. Such drawings are themselves the gateway to the Sabbath; one is drawn into a vortex and whirled down the funnel of consciousness which explodes into unknown worlds. Spare would not reveal the magical graphs that unsealed the cells of these eldritch dimensions.

Of the Sabbath itself he said that it was always secret, communal and periodic; a concentrated consummation for unlimited wish-fulfilment:

The hyper-eroticism induced by this grand scale hysteria or saturnalia has no essentially sado-masochistic basis; simulation can and often does replace it. Before the ceremony, each participant plays his or her allotted part which usually develops into chaotic promiscuity. The initiates are trained in their parts individually; they play a passive role, while the witches take the active part; thus the symbolic levitation by besom handle.

There is a secret meeting-place and an elaborate ceremony which is an extensive hypnotic to overwhelm all psychological resistances; thus, the sense of smell, hearing and sight are seduced by incense, mantric incantation and ritual, while taste and touch are made more sensitive by the stimuli of wine and oral sexual acts. After total sexual satiation by every conceivable means, an affectivity becomes, an exteriorized hallucination of the predetermined wish which is magical in its reality. No one can say whether certain things happen or not; each individual may have very different and equally vivid experiences; but some form of levitation seems common to all. My own experience of many Sabbaths is that there is consummate exteriorization [of latent potencies] and that subsequent memories are of reality.

All excessively sadistic acts are mainly symbolized by the witches, and what simulation there is follows closely the patterns of all erotic love rites. The whole ceremony is based mainly on an inversion of orthodox religious services.

In another writing (also unpublished), Spare declared that "Sorcery is a deliberate act of causing metamorphoses by the employment of elementals. It forges a link with the powers of middle nature, (i.e. The astral plane, between the spiritual and physical realms.) or the ether, the astrals of great trees and of animals of every kind. Will is our medium, Belief is the vehicle, and Desire is the force combining with the elemental.

Cryptograms are our talismans and protectors."

The will, or nervous energy, must be suppressed in order to create tension, and released only at the psychological moment. "At that time, gaze into and beyond the immediate vista, into the Aeon- the spaciousness beyond your meannesses, beyond your borrowed precepts, dogmas and beliefs- until you vibrate in spacious unity. Indraw your breath until the body quivers and then give a mighty suspiration, releasing all your nervous energy into the focal point of your wish; and as your urgent desire merges into the ever present procreative sea, you will feel a tremendous insurge, a self-transformation. And the Devil himself shall not prevent your will materializing."

<http://www.hermetic.com/spare/sorceries.html>

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About this capture
~ The Sorceries of Zos ~
from Cults of the Shadow
by Kenneth Grant

Sorcery and witchcraft are the degenerate offspring of occult traditions coeval with those described in the second chapter. The popular conception of witchcraft, shaped by the anti-Christian manifestations that occurred in the Middle Ages is so distorted and so inadequate that to try and interpret the symbols of its mysteries, perverted and debased as they are, without reference to the vastly ancient systems from which they derive is like mistaking the tip of an iceberg for its total mass.

It has been suggested by some authorities that the original witches sprang from a race of Mongol origin of which the Lapps are the sole surviving remnants. This may or may not be so, but these 'mongols' were not human. They were degenerate survivals of a pre-human phase of our planet's history generally- though mistakenly- classified as Atlantean. The characteristic that distinguished them from the others of their kind was the ability to project consciousness into animal forms, and the power they possessed of reifying thought-forms. The bestiaries of all the races of the earth are littered with the results of their sorceries.

They were non-human entities; that is to say they pre-dated the human life- wave on this planet, and their powers- which would today appear unearthly- derived from extra-spatial dimensions. They impregnated the aura of the earth with the magical seed from which the human foetus was ultimately generated.

Arthur Machen was, perhaps, near the truth of the matter when he suggested that the fairies and little people of folklore were decorous devices concealing processes of non-human sorcery repellent to mankind.¹

Machen, Blackwood, Crowley, Lovecraft, Fortune, and others, frequently used as a theme for their writings the influx of extra-terrestrial powers which have been moulding the history of our planet since time began; that is, since time began for us, for we are only too prone to suppose that we were here first and that we alone are here now, whereas the most ancient occult traditions affirm that we were neither the first nor are we the only ones to people the earth; the Great Old Ones and the Elder Gods find echoes in the myths and legends of all peoples.

Austin Spare claimed to have had direct experience of the existence of extra-terrestrial intelligences, and Crowley- as his autobiography makes abundantly clear- devoted a lifetime to proving that extra-terrestrial and superhuman consciousness can and does exist independently of the human organism.²

As explained in Images and Oracles of Austin Osman Spare,³ Spare was initiated into the vital current of ancient and creative sorcery by an aged woman named Paterson, who claimed decent form a line of Salem witches. The formation of Spare's Cult of the Zos and the Kia⁴ owes much to his contact with Witch Paterson who provides the model for many of his 'sabbatic' drawings and paintings. Much of the occult lore that she transmitted to him suffuses two of his books- The Book of Pleasure and the Focus of Life.⁵ In the last years of his life he embodied further esoteric researches in a grimoire⁶ which he had intended publishing as a sequel to his two other books. Although death prevented its publication, the manuscript survives, and the substance of the grimoire forms the basis of this chapter.

Spare concentrated the theme of his doctrine in the following Affirmation Creed of Zos vel Thanatos.

I believe in the flesh 'as now' and forever . . . for I am the Light, the Truth, the Law, the Way, and none shall come unto anything except through his flesh. Did I not show you the eclectic path between ecstasies; that precarious funambulatory way But you had no courage, were tired, and feared. THEN AWAKE! De-hypnotize yourselves from the poor reality you be-live and be-lie. For the great Noon- tide is here, the great bell has struck . . . Let others await involuntary immolation, the forced redemption so certain for many apostates to Life. Now, in this day, I ask you to search your memories, for great unities are near. The Inceptor of all memory is your Soul. Life is desire, Death is reformation . . . I am the resurrection . . . I, who transcend ecstasy by ecstasy, meditating Need Not Be in Self-love . . .

This creed, informed by the dynamism of Spare's will and his great ability as an artist, created a Cult on the astral plane that attracted to itself all the elements naturally orientated to it. He referred to it as Zos Kia Cultus, and its votaries claimed affinity on the following terms:

Our Sacred Book	: The Book of Pleasure.
Our Path	: The eclectic path between ecstasies; the precarious funambulatory way.
Our Deity	: The All-Prevailing Woman. (‘And I strayed with her, into the path direct’.)
Our Creed	: The Living Flesh. (Zos): (‘Again I say : This is your great moment of reality- the living flesh’).
Our Sacrament	: The Sacred Inbetweenness Concepts.
Our Word	: Does Not Matter-Need Not Be.
Our Eternal Abode	: The mystic state of Neither-Neither. The Atomospheric ‘I’. (Kia).
Our Law	: To Trespass all Laws.

The Zos and the Kia are represented by the Hand and the Eye, the instruments of sentiency and vision. They form the foundation of the New Sexuality, which Spare evolved by combining them to form a magical art- the art of visualizing sensation, of ‘becoming one with all sensation’, and of transcending the dual polarities of existence by the annihilation of separate identity through the mechanics of the Death Posture.⁷ Long ago, a Persian poet described in a few words the object of Spare’s New Sexuality.

The kingdom of I and We forsake, and your home in annihilation make.

The New Sexuality, in the sense that Spare conceived it, is the sexuality not of positive dualities but of the Great Void, the Negative, the Ain: The Eye of Infinite Potential. The New Sexuality is, simply, the manifestation of non- manifestation, or of Universe ‘B’, as Bertiaux would have it, which is equivalent to Spare’s Neither-Neither concept. Universe ‘B’ represents the absolute difference of that world of ‘all otherness’ to anything pertaining to the known world, or Universe ‘A’. Its gateway is Daath, sentinelled by the Demon Choronzon. Spare describes this concept as ‘the gateway of all inbetweenness’. In terms of Voodoo, this idea is implicit in the Petro rites with their emphasis upon the spaces between the cardinal points of the compass: the off-beat rhythms of the drums that summon the loa from beyond the Veil and formulate the laws of their manifestation.⁸ Spare’s system of sorcery, as expressed in Zos Kia Cultus, continues in a straight line not only the Petro tradition of Voodoo, but also the Vama Marg of Tantra, with its eight directions of space typified by the Yantra of the Black Goddess, Kali: the Cross of the Four Quarters plus the inbetweenness concepts that together compose the eightfold Cross, the eight-petalled Lotus, a synthetic symbol of the Goddess of the Seven Stars plus her son, Set or Sirius.⁹

The mechanics of the New Sexuality are based upon the dynamics of the Death Posture, a formula evolved by Spare for the purpose of reifying the negative potential in terms of positive power. In ancient Egypt the mummy was the type of this formula, and the simulation by the Adept of the state of death¹⁰- in Tantric practice- involves also the

total stilling of the psychosomatic functions. The formula has been used by Adepts not necessarily working with specifically tantric or magical formulae, notably by the celebrated Advaitin Rishi, Bhagavan Shri Ramana Maharshi of Tiruvannamalai,¹¹ who attained Supreme Enlightenment by simulating the process of death; and also by the Bengal Vaishnavite, Thakur Haranath, who was taken for dead and actually prepared for burial after a 'death trance' which lasted several hours and from which he emerged with a totally new consciousness that transformed even his bodily constitution and appearance.¹² It is possible that Shri Meher Baba, of Poona, during the period of amnesia that afflicted him in early life, also experienced a form of death from which he emerged with power to enlighten others and to lead a large movement in his name.

The theory of the Death Posture, first described in *The Book of Pleasure*, was developed independently of the experiences of the above mentioned Masters about whom nothing was published in any European language at that time.¹³

The Rosicrucian mystique of the pastos containing the corpse of Christian Rosencreutz- dramatized by MacGregor Mathers in the 5th=6th Ceremony of the Golden Dawn- resumes the mystery of this essentially Egyptian formula of the mummified Osiris. Spare was acquainted with this version of the Mystery. He became a member of Crowley's A.^o.A.^o., for a brief period, in 1910, and the Golden Dawn rituals- published shortly afterwards in *The Equinox*¹⁴- may have been available to him.

The concepts of death and sexuality are inextricably connected. Saturn, death, and Venus, life, are twin aspects of the Goddess. That they are, in a mystical sense, one idea is evidenced by the nature of the sexual act. The dynamic activity connected with the drive to know, to penetrate, to illumine, culminates in a stillness, a silence, a cessation of all effort which itself dissolves in the tranquillity of total negation. The identity of these concepts is explicit in the ancient Chinese equation 0=2, where naught symbolizes the negative, unmanifest potential of creation, and the two the two polarities involved in its realization. The Goddess represents the negative phase: the atmospheric 'I' symbolized by that all-seeing Eye with all its ayin symbolism;¹⁵ and the twins- Set-Horus- represent the phase of 2, or duality. The lightning-swift alternations of these terminals, active-passive, are positive emanations of the Void, i.e. the manifestation of the Unmanifest, and the Hand is the symbol of this creative, power-manifesting duality.¹⁶

The supreme symbol of Zos Kia Cultus therefore resumes that of the Scarlet Woman, and is reminiscent of Crowley's Cult of Love under Will. The Scarlet Woman embodies the Fire Snake, control of which causes 'change to occur in conformity with will'.¹⁷ The energized enthusiasm of the Will is the key to Crowley's Cult, and it is analogous to the technique of magically induced obsession which Spare uses to reify the 'inherent dream'.¹⁸

One of the foremost magicians of our time- Salvador Dali- developed a system of magical reification at about the same time that Crowley and Spare were elaborating their doctrines. Dali's system of 'paranoiac-critical activity' evokes echoes of resurgent

atavisms that are reflected into the concrete world of images by a process of obsession similar to that induced by the Death Posture.

Dali's birth in 1904- the year in which Crowley received *The Book of the Law*- makes him, literally, a child of the New Aeon; one of the first! His creative genius adumbrates at every stage of its flight the flowering of the essential germ that has made him a living embodiment of New Aeon consciousness, and of the 'Kingly Man' described in AL.

Dali's objects are reflected in the fluid and ever-shifting luminosity of the Astral Light. They resolve themselves and melt continually into the 'next step',¹⁹ the next phase of consciousness expanding into the further image of Becoming.

Spare had already succeeded in isolating and concentrating desire in a symbol which became sentient and therefore potentially creative through the lightnings of the magnetized will. Dali, it seems, has taken the process a step further. His formula of 'paranoiac-critical activity' is a development of the primal (African) concept of the fetish, and it is instructive to compare Spare's theory of 'visualized sensation' with Dali's definition of painting as 'hand don colour photography of concret irrationality'. Sensation is essentially irrational, and its delineation in graphic form ('hand done colour photography') is identical with Spare's method of 'visualized sensation'.

These magicians utilized human embodiments of power (shakti) which appeared- usually- in feminine form. Each book that Crowley produced had its corresponding shakti. The Rites of Eleusis (1910) were powered, largely, by Leila Waddell. Book Four, Parts I & II (1913) came through Soror Virakam (Mary d'Este). Liber Aleph- *The Book of Wisdom or Folly* (1918)- was inspired by Soror Hilarion (Jane Foster). His great work, *Magick in Theory and Practice*, was written mainly in 1920 in Cefalu, where Alostrael (Leah Hirsig) supplied the magical impetus; and so on, up to the New Aeon interpretation of the Tarot (*The Book of Thoth*), which he produced in collaboration with Frieda Harris in 1944. Dali's shakti- Gala- was the channel through which the inspiring creative current was fixed or visualized in some of the greatest paintings the world has seen. And in the case of Austin Osman Spare, the Fire Snake assumed the form of Mrs. Paterson, a self-confessed witch who embodied the sorceries of a cult so ancient that it was old in Egypt's infancy.

Spare's grimoire is a concentration of the entire body of his work. It comprises, in a sense, everything of magical or creative value that he ever thought or imagined. Thus, if you possess a picture by Zos, and that picture contains some of his sigillized spells, you possess the whole grimoire, and you stand a great chance of being swept up and attuned to the vibrations of Zos Kia Cultus.

A little known aspect of Spare, an aspect that links up with his friendship with Thomas Burke,²⁰ reveals the fact that a curious Chinese occult society- known as the Cult of the Ku- flourished in London in the nineteen-twenties. Its headquarters may have been in Peking, Spare did not say, perhaps he did not know; but its London offshoot was not in Limehouse as one might have expected, but in Stockwell, not far from a studio-flat that

Spare shared with a friend. A secret session of the cult of the Ku was witnessed by Spare, who seems to have been the only European ever to have gained admittance. He does, in fact, seem to have been the only European apart from Burke who had so much as heard of the Cult. Spare's experience is of exceptional interest by reason of its close approximation to a form of dream-control into which he was initiated many years earlier by Witch Paterson.

The word Ku has several meanings in Chinese, but in this particular case it denotes a peculiar form of sorcery involving elements which Spare had already incorporated in his conception of the New Sexuality. The Adepts of Ku worshipped a serpent goddess in the form of a woman dedicated to the Cult. During an elaborate ritual she would become possessed, with the result that she threw off, or emanated, multiple forms of the goddess as sentient shadows endowed with all the charms possessed by her human representative. These shadow-women, impelled by some subtle law of attraction, gravitated to one or other of the devotees who sat in a drowsy condition around the entranced priestess. Sexual congress with these shadows then occurred and it was the beginning of a sinister form of dream-control involving journeys and encounters in infernal regions.

The Ku would seem to be a form of the Fire Snake exteriorized astrally as a shadow-woman or succubus, congress with which enabled the devotee to reify his 'inherent dream'. She was known as the 'whore of hell' and her function was analogous to that of the Scarlet Woman of Crowley's Cult, the Suvasini of the Tantric Kaula Circle, and the Fiendess of the Cult of the Black Snake. The Chinese Ku, or harlot of hell, is a shadowy embodiment of subconscious desires²¹ concentrated in the alluringly sensuous form of the Serpent of Shadow Goddess.

The mechanics of dream control are in many ways similar to those which effect conscious astral projection. My own system of dream control derives from two sources: the formula of Eroto-Comatose Lucidity discovered by Ida Nellidoff and adapted by Crowley to his sex-magical techniques,²² and Spare's system of Sentient Sigils explained below.

Sleep should be preceded by some form of Karezza²³ during which a specially chosen sigil symbolizing the desired object is vividly visualized. In this manner the libido is baulked of its natural fantasies and seeks satisfaction in the dream world. When the knack is acquired the dream will be extremely intense and dominated by a succube, or shadow-woman, with whom sexual intercourse occurs spontaneously. If the dreamer has acquired even a moderate degree of proficiency in this technique he will be aware of the continued presence of the sigil. This he should bind upon the form of the succube in a place that is within range of his vision during copulation, e.g., as a pendant suspended from her neck; as ear-drops; or as the diadem in a circlet about her brow. Its locus should be determined by the magician with respect to the position he adopts during coitus. The act will then assume all the characteristics of a Ninth Degree Working,²⁴ because the presence of the Shadow-Woman will be experienced with a vivid intensity of sensation and clarity of vision. The sigil thus becomes sentient and in due course the

object of the Working materializes on the physical plane. This object is, of course, determined by the desire embodied in and represented by the sigil.

The important innovation in this system of dream control lies in the transference of the Sigil from the waking to the dream state of consciousness, and the evocation, in the latter state, of the Shadow-woman. This process transforms an Eighth Degree Rite²⁵ into the similitude of the sexual act as used in Ninth Degree Workings.

Briefly, the formula has three stages:

Karezza, or unculminating sexual activity, with visualization of the Sigil until sleep supervenes.

Sexual congress in the dream-state with the Shadow-woman evoked by Stage I. The Sigil should appear automatically at this second stage; if it does not, the practice must be repeated at another time. If it does, then the desired result will reify in Stage.

after awakening (i.e. in the mundane world of everyday phenomena).

A word of explanation is, perhaps, necessary concerning the term Karezza as used in the present context. Retention of semen is a concept of central importance in certain Tantric practices, the idea being that the bindu (seed) then breeds astrally, not physically. In other words, an entity of some sort is brought to birth at astral levels of consciousness. This, and analogous techniques, have given rise to the impression- quite erroneous- that celibacy is a sine qua non of magical success; but such celibacy is of a purely local character and confined to the physical plane, or waking state, alone. Celibacy, as commonly understood, is therefore a meaningless parody or travesty of the true formula. Such is the initiated rationale of Tantric celibacy, and some such interpretation undoubtedly applies also to other forms of religious asceticism. The 'temptations' of the saints occurred on the astral plane precisely because the physical channels had been deliberately blocked. The state of drowsiness noted in the votaries of the Ku suggests that the ensuing shadow-play was evoked after a fashion similar to that obtained by a species of dream control.

Gerald Massey, Aleister Crowley, Austin Spare, Dion Fortune, have- each in their way- demonstrated the bio-chemical basis of the Mysteries. They achieved in the sphere of the 'occult' that which Wilhelm Reich achieved for psychology, and established it on a sure bio-chemical basis.

Spare's 'sentient symbols' and 'alphabet of desire',²⁶ correlating as they do the marmas of the body with the specific sex-principles, anticipated in several ways the work of Reich who discovered- between 1936 and 1939- the vehicle of psycho-sexual energy, which he named the orgone. Reich's singular contribution to psychology and, incidentally, to Western occultism, lies in the fact that he successfully isolated the libido and demonstrated its existence as a tangible, biological energy. This energy, the actual substance of Freud's purely hypothetical concepts- libido and id- was measured by Reich, lifted out of the category of hypothesis, and reified. He was, however, wrong in supposing that the orgone was the ultimate energy. It is one of the more important kalas

but not the Supreme Kala (Mahakala), although it may become such by virtue of a process not unknown to Tantrics of the Varma Marg. Until comparatively recent times it was known- in the West- to the Arab alchemists, and the entire body of alchemical literature, with its tortuous terminology and hieroglyphic style, reveals- if it reveals anything- a deliberate device on the part of Initiates to veil the true process of distilling the Mahakala.

Reich's discovery is significant because he was probably the first scientist to place psychology on a solid biological basis, and the first to demonstrate under laboratory conditions the existence of a tangible magical energy at last measurable and therefore strictly scientific. Whether this energy is termed the astral light (Levi), the elan vital (Bergson), the Odic Force (Reichenbach), the libido (Freud), Reich was the first- with the possible exception of Reichenbach²⁷- actually to isolate it and demonstrate its properties.

Austin Spare suspected, as early as 1913, that some such energy was the basic factor in the re-activation of primal atavisms, and he treated it accordingly as cosmic energy (the 'Atmospheric I') responsive to subconscious suggestion through the medium of Sentient Symbols, and through the application of the body (Zos) in such a way that it could reify remote atavisms and all possible future forms.

During the time that he was preoccupied with these themes Spare dreamed repeatedly of fantastic buildings whose alignments he found quite impossible to note down on waking. He supposed them to be adumbrations of a future geometry of space-time bearing no known relation to present-day forms of architecture. Eliphaz Levi claimed a similar power of reification for the 'Astral Light', but he failed to show the precise manner of its manipulation. It was to this end that Spare evolved his Alphabet of Desire 'each letter of which relates to a sex-principle'.²⁸ That is to say he noted certain correspondences between the inner movements of the sexual impulse and the outer form of its manifestation in symbols, sigils, or letters rendered sentient by being charged with its energy. Dali refers to such magically charged fetish-forms as 'accommodations of desire'²⁹ which are visualized as shadowy voids, black emptinesses, each having the shape of the ghostly object which inhabits its latency, and which IS only by virtue of the fact that it is NOT. This indicates that the origin of manifestation is non-manifestation, and it is plain to intuitive apprehension that the orgone of Reich, the Atmospheric 'I' of Austin Spare, and the Dalinian delineations of the 'accommodations of desire' refer in each case to an identical Energy manifesting through the mechanics of desire. Desire, Energized Will, and Obsession, are the keys to unlimited manifestation, for all form and all power is latent in the Void, and its god-form is the Death Posture.

These theories have their roots in very ancient practices, some of which- in distorted form- provided the basis of the mediaeval Witch Cult, covens of which flourished in New England at the time of the Salem Witch Trials at the end of the 17th century. The subsequent persecutions apparently obliterated all outer manifestations both of the genuine cult and its debased counterfeits.

The principal symbols of the original cult have survived the passage of aeon- long cycles of time.³⁰ They all suggest the Backward Way:³¹ The Sabbath sacred to Sevekh or Sebt, the number Seven, the Moon, the Cat, Jackal, Hyaena, Pig, Black Snake, and other animals considered unclean by later traditions; the Widdershins and Back-to-Back dance, the Anal Kiss, the number Thirteen, the Witch mounted on the besom handle, the Bat, and other forms of webbed or winged nocturnal creature; the Batrachia generally, of which the Toad, Frog, or Hekt³² was preeminent. These and similar symbols originally typified the Draconian Tradition which was degraded by the pseudo witch-cults during centuries of Christian persecution. The Mysteries were profaned and the sacred rites were condemned as anti-Christian. The Cult thus became the repository of inverted and perverted religious rites and symbols having no inner meaning; mere affirmations of the witches' total commitment to anti-Christian doctrine whereas- originally- they were living emblems, sentient symbols, of ante- Christian faith.

When the occult significance of primal symbols is fathomed at the Draconian level, the systme of sorcery which Spare evolved through contact with 'Witch' Paterson becomes explicable, and all magical circles, sorceries, and cults, are seen as manifestations of the Shadow.

footnotes

(1) See The White People, The Shining Pyramid, and other stories. This theme is a frequent one with Machen. The hideous atavisms described by Lovecraft in many of his tales evoke even more potently the atmosphere of cosmic horror and 'evil' peculiar to the influx of extra-terrestrial powers.

(2) See The Confessions, Moonchild, Magick Without Tears, and other works by Crowley.

(3) Frederick Muller, 1975.

(4) 'The body considered as a whole I call Zos' (The Book of Pleasure, p.45). The Kia is the 'Atmospheric I'. The 'I' and the 'Eye', being interchangeable, the entire range of 'eye' symbolism- to which repeated reference has been made- is here applicable.

(5) First published in 1913 and 1921 respectively. There has been a recent republication of The Book of Pleasure, with an introduction by Kenneth Grant. (Montreal, 1975).

(6) This was to have been divided into two parts: The Book of the Living Word of Zos and The Zoetic Grimoire of Zos; in the present chapter it is referred to simply as the grimoire.

(7) Vide infra.

(8) See previous chapter.

(9) The significance of the number eight as the height, or ultimate One, is explained in

Aleister Crowley & the Hidden God.

(10) i.e. the assumption of the 'god-form' of death.

(11) See Arthur Osborne: Ramana Maharshi and the Path of Self Knowledge, London, 1954.

(12) See Shri Haranath: His Play and Precepts, Bombay, 1954.

(13) i.e. 1913.

(14) The 5j=6ú Ritual was published in Volume I, No.3. in 1910.

(15) See Chapter I.

(16) By qabalah, Hand=Yod=10; Eye=Ayin=70. The total, 80=Pe (Mouth), the Goddess, Uterus, or Utterer of the Word.

(17) Crowley's definition of magick. See Magick, p.131.

(18) i.e. the True Will.

(19) Crowley defined the Great Work in terms of the 'Next Step', implying that the Great Work is not a remote and mysterious thing, unattainable by humans, but the realization of the 'here and now', and attention to immediate reality. Both Spare and Crowley castigated the prevaricators who, scared of the idea of work, look to the 'future life' and the unattainable, instead of seizing reality and living NOW. 'O Babblers, Prattlers, Loquacious Ones, . . . learn first what is work! and the Great Work is not so far beyond' (The Book of Lies, Chapter 52).

(20) 1886-1945.

(21) Hell is the type of the concealed place symbolic of the subconsciousness; the 'infernal' region.

(22) See Chapter 10.

(23) Vide, infra, p.204.

(25) i.e. a solitary sex act.

(26) Described in The Book of Pleasure (A.O. Spare), republished 1975.

(27) See Letters on Od and Magnetism; Karl von Reichenbach, London, 1926.

(28) The Book of Pleasure, p.56.

(29) See The Secret Life of Salvador Dali, New York, 1942.

(30) They were carried over from the Draconian or Typhonian Traditions of pre- dynastic Egypt. See The Magical Revival, Chapter 3.

(31) The Way of Resurgent Atavisms.

(32) Hecate, the witch or transformer from dark to light, as the tadpole of the waters to the frog of dry land, as the dark and baleful moon of witchcraft to the full bright orb of magical radiance and enchantment exemplified for Spare by 'Witch' Paterson who changed from the hag to the virgin before his eyes. See Images and Oracles of Austin Osman Spare, 1975.

http://www.hermetic.com/spare/artist_familiar.html

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~ Artist and Familiar ~
by Joseph Nechvatal

"The predominant element in the pleasure to be obtained from overthrowing Power, from becoming a master without slaves, and from rectifying the past, is the subjectivity of each individual. The cause of free self-realization must always embrace subjectivity - and thus cease to be a cause. Only from this starting point can we accede to those vertiginous heights where every gratification falls within the grasp of each." ~ Raoul Vaneigem, The Revolution of Everyday Life

I

Austin Osman Spare is an artist in whom we cannot be satisfied. Among the many complexities that have transpired in today's society primarily due to the delirious effects of information-communication proliferation, is the changing nature of artistic definition. Recently contemporary thought has been concerned with the poststructuralist deliberation on the notion of the subject; in order to question its traditionally privileged epistemological status. Particularly in respect to the artist, there has been a sustained effort to question the role of the artist/subject as the intending and knowing autonomous creator of art - as its coherent originator. For me, the semi-automatic drawings of A. O. Spare from the 1920s have become emblematic of the rigorous scrutiny of what Jacques Derrida has described of as logocentrism: the once held distinctions between subjectivity and objectivity; between public and private; between fantasy and reality; between the subconscious and the conscious realm.

Today these distinctions are breaking down under the pressure of our speeding and omnipresent computer communications technologies. We are now part of a

technologically hallucinogenic culture that functions along the lines of a dream, free from the strictures of time and space; free from some of our traditional earthly limits which have been broken down by the instantaneous nature of electronic communications. The modernist existential concept of the singular individual has been supplanted by the media-reproduced individual, in a way liberated from what used to be thought of as historical time, vaporously existing in a technologically stored eternity (simulacrum-hyperreality). This quality of phantasmagorical and perverse displacement has formulated a new vision of existence which Baudrillard has called pornographic and what Deleuze & Guattari call schizoid. Teleologically, both of these descriptions apply aptly to the drawings of A.O. Spare in a collection of ways which I will make apparent shortly. For those, and they are numerous, who are not familiar with the work of Spare, let me first provide some rudimentary background on him.

Austin Osman Spare (1888? - 1956) was born the son of a London policeman. Doom loomed large in Fin de Siècle England as Spare came to age; and thus his development into what can now be recognized as a late-decadent, perversely ornamental, graphic dandy in the manner of Felicien Rops and/or Aubrey Beardsley can be contextualized. As a young man he was for a brief period of time a member of the "Silver Star"; Alister Crowley's magical order. Spare's lifelong interest in the theory and practice of sorcery was initiated, he recounted, by his sexual relationship at a very young age with an elderly woman named Paterson. To perform sorcery, for Spare, was a practice meant to ensorcel, to encircle, and to ensnare spirits. It is not quite the same thing as practicing magic, which is the art of casting spells or glamours. For Spare, as well as for Crowley, Tantriquesque sex held the means of access to their magical systems. However it is in Spare's conception of radical and total freedom, consisting in the unrestricted expression of what he held to be the "inherent dream", where we first detect the seditious and chaotic philosophy which drove a prong between himself and Crowley and every other esoteric system but his own brand of chaos magic. In 1905, at the tender age of 19, Spare self-published his first collection of drawings in a book of aphorisms entitled EARTH INFERNO . In it, he lamented the death of the "universal women lying barren on the parapet of the subconscious's", and he called for a revival of the "primitive women", castigating what he called the "inferno of the normal". EARTH INFERNO disparages the world of humdrum banality in favor of an exotic orb which Spare began to reveal in a spate of awesome drawings somewhat reminiscent of the decadent artists previously mentioned.

In 1907, Spare self-published a second collection of drawings in a publication named THE BOOK OF SATYRS which contained acute insights into the social order of his day. In 1909, Spare began work on a third book of drawings entitled THE BOOK OF PLEASURES on which he worked for four years. In 1914 he held his first one-person exhibition at the Baillie Gallery in London. It included many of the semi-automatic sketches he drew while half asleep or in a self-induced trance. Most of Spare's semi-automatic work from 1910 onward were produced in self-induced trances which he claimed were sometimes controlled by intrusive occult intelligence's working through him. He considered his best accomplishments those which he said were produced through him rather than by him, often by the hand of the revenant spirits of Blake, da

Vinci, Holbein, and Durer. Not bad virtual company. Spare quite wildly would declare that his was the automatic hand utilized by these deceased masters. Through this automatic and delirious technique he claimed to be able to draw upon "...the profoundest depths of memory.." and to "...tap into the springs of instinct." It is in this highly extravagant practice of openness and swank self-denial that Spare's relevance to the post structuralist - post internet conceptions of the decentered subject are found with his obvious bearing on the antisocial aspects of collective on-line self-permutation. By participating whole-heartedly in his insertion (and semi-faux disappearance) into the transpersonal symbolic economy of the sign through the assumed equivalence of life and death (in what perhaps can be imagined for us as digitized-stored existence after personal death)

Spare remains truly individual if not altogether alone. Such a radical egoless gesture (at the same time, what a bogus collaboration) he fabricated - creating an imposing egotistical conception of a collective and collected self - is a view which counters the long-standing Western Metaphysical phallocratic heroic portrayal of male-selfhood which we all know too well. And yet, doesn't this view of a compiled self, akin to the essence of the death of the subject, offer just a sort of resistance to the structures of logocentric civilization that simulationist theory claimed was impossible? Spare's quite early conception of the illusory coherence of the "I", renders everyone and everything equally phantasmatical (as fabula) akin to the way the electronic-computer-media network can do. In effect his "I" exists only as the passive construct of a system of forces which act through him on the creation of an occult synergistic complex image. This synergistic compounding of the mnemonic threshold encapsulates our current postpostmodern-networked predicament in that the fabulated digital-self today feels sublimated and eclipsed but also freed up by the mammoth computer-media-web. Phantom information bits flow continuously around and through us in a vague endless whirl of unverifiability. This questionable (and perhaps imaginary) data proliferation forms slowly, imperceptibly, bit by bit, into an extensive hypothetical aggregate somewhere deep in the abstruse recesses of our collected digital subconscious, awaiting discharge and reformation.

Perhaps Spare can be understood then as an expression of this eternal verity, recording as he does, vis-a-vis the disinterested trance, this releasing of disembodied fabula. His remarkable magical method suggests a resurgent atavism based on obsession and ecstasy. The subconscious is impregnated by a sustained desire that becomes energized by the supposition that deep memory, the void, responds to longings and can relive original obsessions. Each era has its circumlocutions, its compliances; yet Spare felt it his privilege, even his obligation to sally forth, and to be inordinate in his openness to past representations; but not in any placating or merely plausible way, as often the meager appropriatists and samplers do do. For Spare, only excess may be recompensed. Only opulence which borders on the decadent can offer us this kind of examination of the illusory self, as it arises out of the present day climate of technological and information abundance. Only ideas of multiple selves can adequately represent artists as social communicators anymore. Only transformative notions of the self can accurately reflect the massive transformational effect of webbed

high-technology.

II

It is extremely relevant then to consider Spare's means of becoming courageously individual through this kind of frenzied tranced-grouping of the Superego - a transgression of (and by!) his artistic "Masters". The internet is the collective Superego now. In one of Spare's artistic statements he wrote, "Speed is the criterion of the genuine automatic. In the ecstatic condition of revelation from the sub-memory strata, the mind elevates the sexual or inherited powers and depresses the intellectual qualities. So a new atavistic responsibility is attained by daring to believe - to possess one's own beliefs - without attempting to rationalize spurious ideas from prejudiced and tainted intellectual sources! Art becomes, by this illuminism or ecstatic power, a functional activity expressing in a symbolic language the desire towards joy."

In terms of the exact copy's importance to our electronic era's conception of information as simulation, Spare's claim to meta-individuality in his production seems prophetic. If a substanceless collectively reverberates internally in each of us, if in each of our computers a Superego beyond propensity and will exists and dominates us, then an inner magical detoxification of authority indeed seems futile. We can only act with what authority has passed down to us. But if the search is more simply directed towards not repeating what has been taught, and if what we have learned can be cracked open and drained and transfigured through disinterested trance, then novel panoramas and multiple personalities do have room to emerge. What happens, for example, when our fast paced dumbness and reactionary media codes are problematized by a shift in speed - a slowing down - a halting? Would a new phase in consciousness come when all our previous attachments to speed have been obliterated? What about light? For example, Spare would first exhaust himself before beginning to draw in a somber candle lit room and in a slight trance with no particular idea in mind, thereby reaching deeper and more remote layers of memory, while all the time continuously abhorring the accepted values and maudlin conceits of his day.

The fact that Spare was an occultist and quite possibly a Satanist should not misdirect our appreciation of his endeavor. The logic of the postmodernism internet and of the entire electronic media society is satiated with a parallel overindulgence and counter fusion. One must go all the way through the information society and emerge from out the dark rim of telepresence. It has been said that the hyper-overproduction of simulated perversion is the only site of contestation left today; the only virtual space from which to launch a theoretical attack on the reification of consciousness. I tend to agree. Spare is a metaphor for a viral attack on the whole system. He is the big bang which sucks the virtual economy into the throbbing digital black-hole which awaits to unite and compress and explode.

The ineffable spell of Spare's semiautomatic drawings, with their multifarious and allusive search for something antithetical to the established norm, and with their morbid deviation and subversion of the concept of individuality and authorship, play well upon today's desire to egregiously delimit signification through art and magic. Their form

enmeshes and contravenes, alters and disrupts the mundanity of communications in an inexorable, unrecognizable and chimerical way. Like all modes of decadent artistic practice (i.e. Hellenistic, High Gothic, Mannerist, Rococo, Fin de Siècle, Postmodernism) they oppose a dogmatically imposed paradigm with a hyper-logic. Today it is in the endlessly duplicable digital image where we can probe, much as Spare did, for a private occult expression. With Spare the abolition of time was made possible and the barriers between the deceased and living abolished through trance. The extremity of the internet is non-time, is non-death, is repetition, is trance.

A.O. Spare tended to reject what is given him in the world in favor of magick, metaphysics and mise en scene. In his own fashion he created a sphere where deep-memory threatens the common order and questions originality and supplied social codes. His artfulness subverts the Modernistic conception of production- with its emphasis on origin, author and finality - but without merely accepting the artificial, the copy, the simulation, the model. His conjunction of these elements lives with the abstraction of our technomediocratic society but deploys the effects of trance to transcend its limitations. He does not allow the reproductive technology to defeat or negate his arts spiritual significance because he has abandoned the Enlightenment baggage of authorizing categories. Spare explicitly eschewed categorization and instead sought to problematize the authority of the category. He sought to compel us to take notice of the various ways artistic conventions have molded our responses and regulated discursive meaning. The possibilities of a complex entangled erotic configuration springing forth from the Id, in opposition to the judging Superego, made up of mercurial symbols and concepts in opposition to recycled representations - provides an interesting insight into the way Spare's art (with its convoluted compositions made up of vague confiscations) directs us towards the conception of the transformative possibilities of techno-magic.

The hope that Austin Spare's art will show us a way to resist computer software reification is a fragile hope indeed in our electronically-homogenized cyberspace. Such a hope may be less than we deserve, but it also may be more than we usually allow ourselves to envision. Computer-networked storage makes up a massive electronic subconscious mind, this epitome, this subtle and infinite compendium of all cultural memories which through the use of autism holds the potential of penetrating reification to the level of automatic instinct where "...the I becomes atmospheric". When belief detaches itself from the accessories of convention, desire stands revealed as the ecstasis of the self, ungoverned by its simulated forms. "For I am all sex. What I am not is moral thought, simulating and separating." (Spare)

To not dismiss A. O. Spare (and his concept of the tranced collective self which for us can be reconceived as techno-magical thought) as dilettante folly is to become aware of the fact that underlying everything is the web of connections upon which we can exert more manipulative pressure than we are normally led to believe by the computer-media society of the spectacle.

Books by Austin Osman Spare

EARTH INFERO, 1905

A BOOK OF SATYRS, 1907

THE BOOK OF PLEASURES (SELF LOVE):

THE PSYCHOLOGY OF ECSTASY, 1913

THE FOCUS OF LIFE: THE MUTTERINGS OF AAOS, 1921

HYPOCRITES, 1927

A BOOK OF AUTOMATIC DRAWINGS, 1925

(Posthumously published by the Catalpa Press, London, 1972)

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Thanks to T.O.P.Y. for making available
information on A.O. Spare

http://www.hermetic.com/spare/zos_kia_essay.html

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About this capture

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Austin Spare's work with Atavistic resurgence has proved well linked with the Zos Kia cultus. Atavisms are a resurgence of characteristics which have elapsed many generations. It is also possible to connect with pre-human embodiments through such elementals. Atavisms exist in the deepest recesses of the mind and often are characterized as half beast, half man. Such creatures do not emerge spontaneously, however can be invoked through several methods of automatic "shamanism" and focus pathworkings.

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About this capture

~ An Interview with Gavin Semple ~

February 2001 c.e.

1. Zos Kia was a significant introduction to Zos and his works; how much preparation went into this particular title? The reproduction of the paintings seems quite beautiful, was it difficult getting the collectors to have such images photographed?

Well, the text itself was written fairly quickly, even partly 'automatically'; I'd reached a stage in my research where certain ideas needed to be brought firmly together, for myself initially, and so it really welled-up and out of me. An outburst of years of furious obsession and marvel. It was intended as a brief resumé which would extend the interest of those familiar with AOS, and provide a point of ingress for others to whom he was just a name. Obviously it doesn't go in 'at ground level', but as the basic information about Spare was, and is, available elsewhere I don't think it needed to. Some people have said it's difficult to read because of that, but I think it's a text you can return to and read new things into - at least I do, so I'm still very fond of it. I sometimes wish I'd written it, but the spirits took possession of it somewhere along the line! There are a lot of references which are significant, but aren't stressed - the Platonic influence, and the Tao, or Taliesin for instance; they were all put in for canny readers to spot and follow up if they so desired. They'll be developed in future books. Again, the book is written on three levels - though I didn't realize that at the time - which means there are any number of ways to jump across and between ideas, make different connections; it's quite densely packed in that respect, for all its brevity. There's often a poetic turn of phrase,

which was necessary to encompass several ideas in one- and there are some deliberately buried treasures which I expect no-one will ever find., though I'll be delighted if they do! Mainly I wanted to find a way to reconcile the rather austere yet joyful (in the Nietzschean style), mystical philosophy we find in *The Book of Pleasure* with the image of the skulduggerous sorcerer which emerges in the works of Kenneth Grant. Sigils for practical ends on the one hand - rather low magic - and on the other the sublime heights of the Shunyavata, the doctrine of the Void, presented in his psychology of the Kia. Spare demonstrates this close interlocking, of course, within the pages of *The Book of Pleasure*, but I thought it would be useful to explore these themes through later periods of his life, and see if they would still dovetail so exquisitely - and of course they do. I wanted to broaden the readers' perspectives, instead of endlessly reiterating the so-called 'witchcraft' aspect, which, as we can now see was something of a masque he assumed in dealings with certain occultists in the 1950s, just as in the 'thirties he had proclaimed himself a Surrealist - with tongue firmly in cheek. Since the publication of *Zos Speaks!* the fallacy of subsuming Spare the magician within some 'tradition' becomes clear; look at the texts - where is the witchcraft, exactly? Even the text of 'Witches' Sabbath' refers explicitly to 'Ehr', which is Li Ehr, otherwise known as Lao Tzu, the Taoist sage. And how would you square Plotinus with any kind of witchery? I hope it all forces a long-overdue rethink in some quarters. I suppose the fact that he also drew African tribesmen means that he spent some time getting initiated in the Congo? In fact Spare was able to create masterful glamours that have protected and preserved his work, and will continue to carry it forward - and that's a very stylish and slick work of sorcery!

The colour illustrations of Zos-Kia are beautifully done; this was largely due to the skill of a remarkable photographer named Alex Brattell, who did a marvelous job, and to the repro house that printed them. We have many kind and loyal friends among collectors of Spare's work, and they have all been incredibly generous and supportive in every way. Those pictures have become very popular on the internet, I notice. In a way it's absurd to publish fine limited edition books in the era of the Web; but that's one of the virtues of Fulgur, I think - we are permanently out of step, which gives us a lot of independence in our field. We're alone in it, in other words! Compared with the ethos of the website, which is a thing that doesn't actually exist except as tiny electrical impulses and people's interpretations of them, our books are virtually hand-made. In the same way we applied artisan values to all aspects of the production - which in the case of Zos-Kia involved me cutting and hand-stamping several hundred talismans to be inserted in the books. Many happy hours we have whiled away tying ribbons on talismans, and Robert and Hayley have personally overseen the production of the books, standing over the printers at work to make sure they don't fuck up. It is important to give all the books a visual and tactile resonance - they should be fondle able and ogle able - stimulating to the body as well as the mind. The colours and typography are chosen for specific reasons. *Witches' Sabbath* would have smelled of goats but we didn't have time to perfect a method of perfuming them. We also paid close attention to creating a cohesion between pictures and text, which had never been done before in books on Spare; if you're going to mention Spare working in his flat, or Spare in the pub, then let's see him there as well. *Death Posture?* - here's a drawing of him doing it. It works, and it's been one way of

utilizing the fruits of our research, rather than saving it all up for the biography.

2. Any plans on a Fulgur reprint of the essay? I noticed recently it was going for £80 a copy (December, 2000).

Yes, the prices for secondhand copies have suddenly spiraled haven't they? We made about 650 copies and they sold out in a year - six years on the value has increased sevenfold or more. Is it because people want to read it, or just to own it because it's a rare thing?: it's impossible to tell - one hopes the former - but no, we don't plan to reprint it. It encapsulates a particular period, a moment - one of those things that was right at the time, but our intention is always to move on to the next project, and not to retrace our steps.

3. The biography - which is our major and long-term project - covers Spare's entire life of course, but we considered publishing the 1909-1913 section as a comprehensive introduction to our reprint of *The Book of Pleasure*. In the event we decided to concentrate on unpublished material rather than reissuing Spare's own books. That didn't seem to be much of a challenge. It was really a question of weaving together the strands of information from various sources and drawing useful conclusions - which suggest some intriguing speculations. Those years were pivotal in several ways for AOS; for one, he was in contact, and ultimately in conflict, with Aleister Crowley. As Crowley is one of the yardsticks of modern occultism it's fascinating to watch the interplay between AC's work and Spare's, at the time that the artist was fully realizing his own mythos, his approach to creative magic - immersing himself in his vision. At the same time he was reaching the high point of his material success, his standing in the London art scene - and he got married, so it's really a time when we can see Austin seizing opportunities, and dealing with all sorts of responsibilities and pressures, mundane and other-worldly. It's a balancing counterpoint to the AOS we know from the 1950s - it reveals the contrasts which he lived, gives insight into the man through his response to situations, and illuminates the continuing threads even more clearly. It'll be published in due time.

4. Do you foresee an advancement in the recognition of AOS in the art world? In America, it seems that many just dabble with the concepts and art of Spare, viewing him as an oddity and running head first into Chaos Magick. All of the while missing the point entirely. Do you think that with the quality publishing groups like 93 Publishing in the 70s and Fulgur in the 90s it can combat the ignorance of so many would-be sorcerers in the scene? How many volumes before a weary eye is opened to discover their own doctrine?

There's certainly been a continued advancement of Spare's status if that's to be judged by the prices his work can command. The collection of his friend Frank Letchford is being sold at present (at www.occultartgallery.co.uk), and a number of sketchbook drawings from the 'forties and 'fifties are being sold as separate items; I think that speaks volumes about the appreciation of Spare's art, that these are now valued as pieces in their own right, worthy of being framed and hung, and enjoyed. But I don't

believe AOS will ever take a place beside 'the greats' (so-called) in the view of the art world, and I don't think he'd want to - he put a lot of effort into rejecting all that while he was alive, he carved himself a very unique niche, and that's where he is likely to stay. Though he likes to gatecrash the party now and again. Astrid Bauer reckons he'll end up like Van Gogh, and it may very well be. But the art world runs on money, pure and simple - it's about investment, returns and consumption - and if you look at the rubbish that sells for millions, even by living artists, it becomes very obvious that the whole scheme is another racket; the artworks themselves only exist as tokens in the game of buying and selling, and profiteering. There is a certain amount of hustling amongst dealers in the Spare world, but with the prices reckoned in hundreds or a few thousand at the most it's definitely the cheap end of the market. When your pictures fetch a million, that's when people sit up and take notice. Spare's work carries something very different and very special within it, and it seems to attract certain people, and perhaps even deter others - as if his own personality and intent radiate through the pictures. Lots of people have noticed that - often those who aren't magically-minded at all. Apart from this he's very difficult to categorize; he was always out of step with movements in the art scene - too late for the 'nineties, too early for Surrealism and so on - and art people - both dealers and academics - like to think in shoebox terms; where can an artist be fitted in? Spare doesn't fit, he doesn't want to fit, and that's one of the strengths of his work - its brazen individuality. Dr. William Wallace published his ground-breaking study of Spare's books (cite ref.) which has put a foot in the door of the academic world at least, and there are now one or two scholars who have turned their attention to AOS in their university theses. The more attention from any side, the better, I think. It would be a shame if he was left closetted with occult enthusiasts, to the detriment of his reputation in the broader scheme. Spare's popularity seems to rise and fall in waves in America; the atmosphere of his work - particularly the writings - can often be somehow terribly English, and I don't know how well that transfers to the States. I get the impression that Americans can be very adept at swift assimilation, of objects, of information - naturally, for a society that encourages consumption, competition, free-trade - and that works pretty well when dealing with Crowley - I mean, you can set up a church and get tax-exemption, sell baseball hats, t-shirts and '93' bumper-stickers! With Spare you really have to go a lot deeper - he hasn't made it that easy for anyone, on any level, even down to his use of syntax and outlandish words - so perhaps that's why a lot of people have just grabbed at the Chaos Magick end of the thing and not tried to penetrate any further. Chaos Magick is virtually extinct in the U.K., but at least the trend helped to put Spare's name forward, albeit on a superficial level. As a movement in modern occultism Chaos did quite a similar job to Punk Rock in Britain - people were beginning to realize that the conventions of their magic were often indefensibly silly, and that there was a whole generation of budding magicians who simply wouldn't accept the old regime; they weren't going to jump through hoops for years learning their prayers before they could do some really exciting experiments in demonology and go a bit mad. It was useful at a certain time for clearing out dead wood - although, tragically but perhaps inevitably, it ended up bogged down in the hierarchy game, just like its predecessors whom it hoped to lampoon. 'Battle ye not with monsters...' It was good for the AOS propaganda campaign, nevertheless, so we should remember it fondly for that at least. Anything that keeps Spare's name forward is to the good, I feel. I did spend

some time manouvering around the London magical scene from about 1988 to 1991, and it became clear at a certain point that virtually everyone I met who claimed to be interested in Spare actually knew fuck all and didn't really care - the subject seemed to be another cipher in the game of impressing people and commanding attention. The perspectives were very narrow: 'Spare was a shaman!' was the typical opinion - in spite of the fact that the shaman is a professional magician who is expected to avoid innovation in his craft, with a specialized role, a servant of the community; while Spare deliberately sought out social contexts in which he could remain a misfit, an outlaw, did his best to flout convention at every turn, and continually introduced innovations into his art. He didn't have a drum either. Moreover, none of the frontline Chaos magicians had any real interest in art - with one honourable exception, Chrys Livings, who is a very talented illustrator - and this absence of aesthetic sensibility seemed to me to run counter to the whole of Spare's effort. That was a bit of a disappointment. So part of our aim with Fulgur was, I confess, to spring AOS from the Chaos trap, after it had become revealed as such, and put the whole thing on a new footing - to give more than another dull take on 'how to do sigils' mixed with tedious in-jokes and ill-digested particle physics, which was all that was on offer at that time. I think that's been accomplished. My feeling on encountering Spare's work in 1983 was that here was someone who was prepared to cut through all the nonsense in magic and say 'Here's how I do it - how are you going to do it?'; I thought he made it blindingly obvious that he was forging a totally personal path to realization, to vision and imagination, and that he expected the rest of us to do the same. But my influences had mostly been artists, writers, musicians out of the subculture - from the Decadents onwards - not magicians at all, so perhaps I had a fresher eye when I came to study magic. And it was probably sheer luck that AOS beckoned to me at that time - or maybe not. I reckon any dedicated magician will gradually formulate their own system once they've experimented with a range of methods, and most do - but AOS, certainly with his Book of Pleasure thesis, tends to favour the short path of antinomianism - challenge everything, kick over the traces, and see what happens and what is left when you've demolished the idols - in other words, confront all your conditioning head-on and ask 'How do I believe what I believe?' - look from angles which allow you to observe the process of your believing, instead of just exchanging one set of beliefs for another. So in a way his motivation is very much in the tradition of the early Gnostics - particularly the Cainites and their ilk - and therefore his approach lies much closer to the early traditions of Western magic, really quite divorced from the type of ceremonial psychodramatics that had developed by the beginning of the twentieth century, and the kind that's familiar to us after the 1960 and 70s revival. But there are cycles and parallels, inasmuch as Spare took the step on from Golden Dawn-style magic that others would later take when that old material became freely available again in the 1970s. 'How many volumes before a weary eye is opened'? you ask; well, I think you either get the point or you don't - it's probably always been that way - and it's the same when dealing with any creative individual. You can get hung up on someone's painting technique, or a writing style, and be oblivious to the motivation behind it, and the intention and outcome of that particular process. Now the fashion for 'occult artists' is to embellish their pictures with distinctly Sparesque sigils; it's probably just a phase, but let's be honest, what value would Surrealism have if they'd all painted soggy watches? Who ever produced anything of lasting interest from cut-ups apart from

Burroughs? Spare's work opens the doors to a vast range of possibilities which people can capitalize on, or they can let themselves get stuck in another form of idolatry, another set of conditionings - the choice is up to the individual. Does that partly answer your question?

5. How did Zos Speaks! manage to sell? Is this edition still available? I am sure the price of distribution must have been enormous; will anything as extensive be issued again by Fulgur?

ZosSpeaks! is still available, though it is selling very quickly. It was quite a step for us to do the book, as it's very large and copiously illustrated; quite a change from printing small editions of short books - almost stepping over into mainstream publishing territory, in fact. It is, and will remain, the authoratative book on AOS, so we feel privileged to have been given that opportunity - although, who else could have done it? Robert Ansell and Hayley Tong made an incredible job of the production, but I do not envisage that we will want to publish anything as ambitious again. Robert's shrewd financial sensibilities made it possible - even with the cost of distribution and so on, it's an astonishingly low-priced book, considering its format and content. If you don't know anything about AOS the book will tell you a lot; if you already know a lot, you'll be amazed all over again. I like to look at the pictures and dribble.

6. How would you define Zos Kia Cultus, and what do you see as its future and purpose?

It's a vexed question: on the one hand there are people who nurture the belief that 'ZKC' is a 'thing-in-itself' - some club or gang that you can be on nodding terms with, or even join and belong to. That's the t-shirt mentality at work - this urge to label and compartmentalize one's self. It can work for some people as a motivation for action, but ultimately it's a dead end. On the other there's the attitude that it's a convenient nominalization, coined by Kenneth Grant in the 1950s, for the current of thought - or the impulse, wherever it comes from - that impelled Spare's work and, quite literally, exudes from it. I prefer that one, it allows for change and a continual development of the actual vehicle of the impulse - that is, the way each person receives it and passes it on. There were a lot of Dada and Surrealist artists, and a whole gang of 'Beat' writers, but some of them came to epitomize these terms and overshadowed the others. Perhaps 'Zos Kia Cultus' relates to Spare in the same way, except that there was only one of him to begin with! It's a name to conjure with though, isn't it? - and perhaps that is why Grant thought it up - he has a knack for creating glammers, weaving mystique for specific ends. His interpretation of the term has changed over the years, or at least he has been conscientious in presenting it from different perspectives - changing the mask, so to speak, just when people have got used to the last one. Andrew Chumbley and one or two others have taken up the idea that ZKC is, or should be, an elite coterie of artist-occultists, which is an interesting proposition - though I would suggest that, for an artist, such self-labelling undercuts the strident individualism that is crucial to the whole conception. These notions usually come from people who like to be in groups, and preferably in charge of them. It's not to my taste. And anyway, why restrict it to the

visual arts? Dance, drama, poetry, music - the whole gamut of creativity - can be exploited as paths to knowledge and vision, the realization of will and imagination which is the essence of magic. As regards music, Coil have begun to use 'ZKC' as an explicit frame of reference, even projecting the words onscreen during their live performances - but then their kinship with Spare's creative methods, the fact that they share an instinct with him, has been implicit in their work from the start. They have exploited, in a very creative way, particular regions of consciousness which were obviously familiar to AOS - and that's exactly what he was urging people to do, from *The Book of Pleasure* right through to his *Logomachy* and other texts of the 1950s. Exploring, experimenting, drawing conclusions - and presenting them in the context of art. And there's a lot of bizarre humour in their work, which he no doubt appreciates. I'd see them as a prime exemplar of ZKC manifesting - though in reality there is a whole network of subcultural influences culminating in their work. Of course, there are a number of others working along similar lines, but not so well-known. All power to them. (John Balance of Coil gave his views on the subject in *Fortean Times* ? www.forteanimes.com/artic/coil/coil.html) One would hope that if ZKC is anything, it exists in that moment of contact between Spare's work and the individual's mind, open to its subversive influence; and then in the fruit of that communion, an inspiration and a creative response. The moment remains - the transmission continues. After all, the world has been made such a bloody miserable place to live that the only way to go is into the imagination, and through that into - somewhere else. I'm probably paraphrasing Spare in saying that, but it's the way I feel about the future and purpose of anything - not just Zos Kia Cultus.

<http://www.hermetic.com/dionysos/main2.htm>

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About this capture

VIGOROUS FOOD & DIVINE MADNESS

A Virtual Sacring by T Polyphilus

Do what thou wilt shall be the whole of the Law.

...and the blood gushed out...

An introduction: The Great Beast Was Here

Person | Sacraments | Songs | Sermons | Traditions

Altar Call | Referrals | Ruminations | Revisions | E-mail T Polyphilus

There is no Eros but Eros, in that none are so hot and wet and fast and strong and deep and piercing and brilliant and subtle and creative and corrosive and tyrannous and subversive as Love. But every genius is a reflection of Eros, and all life is an infusion of

genius. Thus everyone, will he or nil he, prophesies Eros.

T Polyphilus is that bishop of Ecclesia Gnostica Catholica formerly known as the priest Dionysos Thriambos.

The present website (last updated 10/12/2009) is the successor to his "Exposed Adytum".

I am not an Atheist in your sense of the word: your doctrine is too coarse for any known blasphemy to shame it.

I am not an Atheist in your sense of the word: fancy a Priest let loose on Society!

As long as men and women shall bury their own perfect natures in fear, guilt, and shame--I am against Atheism, and for the Mysteries.

Every "rational enlightenment" has engendered new superstitions.

LEGEM IDCIRCO SERVUS SUM, UT LIBER SIM.

Love is the law, love under will.

This site is graciously hosted by The Hermetic Library.

<http://hermetic.com/dionysos/greatb.htm>

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About this capture

The Great Beast Was Here

Social Liberation after the 1904 Apocalypse

by T Polyphilus and Soror Sphinx

What if the Apocalypse has already happened? How should we live in a post-Apocalyptic world, when all of the values of the previous one have been destroyed? Aleister Crowley had an answer: we should each live according to our own True Will.

By this he meant that every man and woman must discover his or her own true nature and purpose in this world, and fulfill it. But the guiding principle in living that fulfillment must be love; and not "love" in the sense of mere sentimental affection. Crowley's philosophy further claims, "Man has the right to love as he will:—when, where, and with whom he will." Bisexual himself, he formally declared the absolute liberty of consensual sexual expression, with the force of prophetic authority.

In 1904, Crowley received a text as a result of magical invocation: The Book of the Law. The law the book contained may be summed up in these words: "Do what thou wilt shall be the whole of the Law. Love is the law, love under Will." With the arrival of this new law, Crowley believed the old world order was completely overturned—destroyed by

fire, as it were—and a new age dawned. He called his new system Thelema (Greek for “will”), and identified himself with the Great Beast of Revelation. Accordingly, Thelema declares Christianity obsolete, along with all other world religions, even while putting to use their most potent spiritual techniques, symbolism, and mythic narratives.

Thelemites are often practitioners of Magick, understood as the form of occultism developed by Crowley from his training in the Hermetic Order of the Golden Dawn and experiences with esoteric religions around the world. His techniques and theories have influenced generations of practitioners of divination, yoga, alchemy, spirit evocation, and astral travel. He was also a pioneer in the modern Western use of entheogens such as mescaline, and his social ideas support the full freedom not only of self-medication, but of self-exploration by such means.

The Order of Oriental Templars, better known as Ordo Templi Orientis or simply O.T.O., is the first religious body to base its work on the Law of Thelema. O.T.O. is essentially a vehicle for organizing and mobilizing under the Law, since we can't expect any sort of *deus ex machina* to take us to a New Jerusalem. The old social forms are obsolete and oppressive, and humans need social contexts in which to temper and express their individual wills. Crowley introduced the Law of Thelema to O.T.O. in the early decades of the 20th century, but without his leadership, the order went into a dormant period for the thirty years following his death. Starting in the 1970s, surviving members began to reorganize, and growth has been fairly steady ever since. There are now thousands of active members organized in over sixteen different countries worldwide.

O.T.O. includes of two outer “rites” or systems of ceremony, for the purpose of realizing the divine in the human. One is *Ecclesia Gnostica Catholica*, a church body whose central ritual is a symbolic drama called the Gnostic Mass, intended to cultivate religious ecstasy without moralizing or superstition. Since *The Book of the Law* affirms that “Every man and every woman is a star,” our church requires priestesses as well as priests. The clergy organize and lead group ceremonies, but do not serve as intermediaries between the individual member and his or her god. The most important form of deity in Thelema is the personal genius, or “Holy Guardian Angel,” which is understood to be unique for each individual. A person baptized in the church affirms: “I will know my own will. I will do my own will. I will rejoice in the will of my god.”

The other rite of O.T.O. is *Mysteria Mystica Maxima*, a set of graduated initiations using the methods of Freemasonry and the ancient mystery cults. Fraternal temple initiation in person may seem somewhat antiquated—and indeed, the heyday of such work in the United States was the latter half of the 1800s. But mediating technologies deprive us of many of the contacts and sensory channels that previously would have integrated us into important age-old networks of human consciousness. The O.T.O. degrees redress these faults, while developing self-discipline and self-knowledge toward the goals of individual liberty and universal brotherhood.

Another important but still largely unrealized dimension of O.T.O. is the establishment of intentional communities centered on “profess-houses.” Crowley briefly operated such a

project—the Abbey of Thelema in Sicily in the 1920s—and late in life he was making plans for another, to be called the Green Lion, which never came to fruition. The creative opportunity to bring such communities into existence is important to the Thelemic movement as a whole, because despite the basic emphasis on the liberty of the individual, we recognize that many of the most admirable and challenging aspects of human existence can only manifest in cooperation with others.

People today intuitively grasp the obsolescence of many aspects of our social system. The reduction of men and women to “consumers” results in profound alienation compensated only by the most superficial of freedoms. The Law of Thelema challenges us all to find a deeper sort of liberty that can empower us to remake society in a world which has already shifted under our feet.

T Polyphilus is a bishop of Ecclesia Gnostica Catholica. His personal website is Vigorous Food and Divine Madness.

Soror Sphinx is an O.T.O. initiate and Priestess of the Gnosis.

For more information on O.T.O., see the Website of the United States Grand Lodge.

This essay was originally written for and published at Reality Sandwich.

<http://hermetic.com/dionysos/resume.htm>

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About this capture

Portrait of the Bishop as a Young Novice, by Aisha Qadisha

T Polyphilus

Bishop of Adocentyn

Ecclesiastical Resume

LAY MEMBERSHIP: I was baptised into Ecclesia Gnostica Catholica by Merlinus Ambrosius at Aleister Crowley Oasis of East Chicago, Indiana on the Vernal Equinox of 1993 e.v. I took the name Dionysus, an eponym derived from the Saint, the Greek god, and my great grandfather. My membership in the Church was confirmed by Frater Sharash at Scarlet Woman Camp later that same year. I then added Soter to my name. Soter is Greek for "savior" and was traditionally one of the many epithets of Dionysos, though it was later coöpted for Jesus by the Christians.

DIACONAL ORDERS: I was ordained a Deacon of the Church on Easter of 1995 e.v. at Apotheosis Camp in Channelview, Texas. The ordaining clergy were Magdalena Morgaine and Adam Kadmon. In my capacity as a Deacon, I organized a temple steward pool for Circle of Stars Sanctuary, wrote an instructional text Advice for Deacons, and served as Deacon in dozens of Gnostic Masses.

NOVITIATE: I underwent a four-year novitiate for the Priesthood, during which I celebrated more than 40 Masses as a novice Priest, working under the guidance of Bishop T Apyryon, with direction from the Priesthood in the persons of N.V. Continuity P. and Sharash. During this period, I also held a minor post in the international secretariat of the Church, reporting directly to the Universal Patriarch.

SACERDOTAL ORDERS: I was ordained to the Priesthood on 31 August 1997 e.v. by Bishop T Allen Greenfield. Upon receiving sacerdotal orders, I took the new name Dionysos Thriambos. At this time I was also active as the choregus of the Unknown Rivers choir, assembled for the purpose of Thelemic sacred song. During 2001-2003 e.v. I served as the President of the Sacerdotal Council of Circle of Stars Sanctuary in Austin, Texas. In addition to the Gnostic Mass, my work as clergy in E.G.C. has included the performance of baptisms, confirmations, weddings, and diaconal ordinations.

EPISCOPAL CONSECRATION: I was consecrated a Bishop of Ecclesia Gnostica Catholica on 22 July 2006 e.v., taking the name T Polyphilus. I train novices for service in the diaconate and the priesthood, and I supervise clergy in the diaconal and sacerdotal orders as well as the novitiate. I continue to be active as a ritualist, administering the full range of the church's sacraments, and constantly at work on the development of new ceremonies.

ACADEMIC: I have received graduate degrees in religious studies from universities in Europe and the United States. I have presented papers on esoteric religion at national and international conferences.

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U.S. Grand Lodge, Ordo Templi Orientis

Ecclesia Gnostica Catholica
History | Membership

Ceremonies | Administration

Ecclesia Gnostica Catholica (E.G.C.), or the Gnostic Catholic Church, is the ecclesiastical arm of Ordo Templi Orientis (O.T.O.). The E.G.C. is a Thelemic religious environment, dedicated to the advancement of Light, Life, Love, and Liberty through alignment with the Law of Thelema. The Hierophant

The central activity of the E.G.C. is the celebration of the Gnostic Mass, as set forth in Liber XV, composed by Crowley for O.T.O. and E.G.C. in 1913. Lay membership in E.G.C. is available through baptism and confirmation. Members of O.T.O. in good standing are eligible for clerical ordination in E.G.C. Members of II° and higher (or even I°, in some situations) are eligible for ordination as Deacon, and those who have reached K.E.W. are eligible for ordination as Priest or Priestess. Many O.T.O. local bodies celebrate the Gnostic Mass on a regular basis. In most locations, no formal affiliation is required to attend the Mass.

History of E.G.C.

The Gnostic Catholic Church was founded in 1907 e.v. by Jean Bricaud, Gérard Encausse and Louis-Sophrone Fugairon; the latter two having been bishops of Jules Doinel's Gnostic Church (1890) before Doinel's abdication as Patriarch. In 1908 e.v., Theodor Reuss appears to have received episcopal consecration and primatial authority in the Gnostic Catholic Church from Encausse, Bricaud and Fugairon in gratitude for his issuance to Encausse of a patent for the Masonic Rites of Memphis and Mizraim. The same year, Encausse, Bricaud and Fugairon changed the name of their church to the Universal Gnostic Church, leaving Reuss exclusive authority in the Gnostic Catholic Church. As with all his other affiliations, Reuss incorporated the Gnostic Catholic Church into the system of O.T.O.

Crowley adopted the Latin name Ecclesia Gnostica Catholica (E.G.C.) for use in Liber XV. Bricaud had used this name in the title of a Mass he circulated around 1908, but it was not generally used prior to Crowley's use of it in Liber XV. Reuss translated the Gnostic Mass into German and published it in 1918 e.v., adopting it as an official rite of the Gnostic Catholic Church; and proclaiming himself "Sovereign Patriarch and Primate of the Gnostic Catholic Church," as well as Gnostic Legate to Switzerland for Bricaud's Universal Gnostic Church. Reuss's publication of the Gnostic Mass constituted the formal acceptance of the Law of Thelema by the Gnostic Catholic Church, and its formal declaration of independence from Bricaud's Universal Gnostic Church.

Ecclesia Gnostica Catholica is an inseparable part of Ordo Templi Orientis; and the Gnostic Mass is one of the official rituals, more specifically the central ritual, of Ordo Templi Orientis.

While E.G.C. traces its historic origins to the French Gnostic revival of the turn of the century, which was a movement within Christianity, it has since accepted the Law of Thelema. It has declared itself independent from the Christian Universal Gnostic Church and its successors, and is no longer considered to be a Christian Church. E.G.C. does

not administer Christian Sacraments. Its ecclesiastical powers are founded on a spiritual succession from the Master Therion and the constituent originating assemblies of O.T.O., rather than on Christian Apostolic Succession.

The theology, doctrines and sacramental theory of E.G.C. are based on the principles of the Thelemic Religion. Its rites and ceremonies are eclectic in form (drawing upon the sacerdotal practices of a wide variety of cultures and historical religious systems), but are fundamentally Thelemic in character. The traditional doctrines, theology, canon law, and insignia of the Roman Catholic, Orthodox, and Jacobite Churches do not operate within E.G.C.

Membership in E.G.C.

There are three recognized subclasses of Church membership, the Clergy (Clerical membership), the Laity (Lay membership) and Bishops in Amity (Advisory membership). The Clergy is composed of the Father (or Mother) of the Church (also known as the Patriarch or Matriarch), the Primate, the Bishops, the Priests and Priestesses, and the Deacons.

The Clergy: The Patriarchate

The Father (or Mother) of the Church, also known as the Sovereign Patriarch or Sovereign Matriarch, is the O.H.O. of O.T.O. All official rites and ceremonies used within E.G.C. are subject to the approval of the Patriarch. The Patriarch has the sole authority to suspend, revoke, and reinstate the recognition of any person's clerical status as Bishop, Priest, Priestess or Deacon within E.G.C., and any person's Clerical or Advisory membership in E.G.C. The Patriarch has the authority to approve texts to be used in celebrations of the Gnostic Mass by Priests and Priestesses of E.G.C., modify the Gnostic Mass to suit special functions and occasions, to set guidelines for its proper performance, and to issue guidelines for the preparation of the eucharistic elements.

At this time, the Patriarch is Frater Superior Hymenaeus Beta, Caliph and Acting O.H.O. of O.T.O.

The Clergy: The Primacy

The Primate, or Presiding Bishop, is the National Grand Master General X°. The Primate shall in general supervise and control the affairs of E.G.C. within the U.S.A., subject to the ultimate authority of the Patriarch.

At this time, the Primate of E.G.C. within the U.S.A. is Sabazius X°, National Grand Master General of the U.S. Grand Lodge of O.T.O. Frater Superior Hymenaeus Beta has delegated, in full, his duties and authority within E.G.C. to Sabazius X° for exercise within the U.S.A. The actions and decisions of the Primate are subject to modification or reversal by the Patriarch upon appeal by any Bishop within the U.S.A.

The Clergy: The Episcopate

Bishops have the power and authority within E.G.C. to celebrate the Gnostic Mass; to ordain Priests, Priestesses and Deacons of E.G.C.; and to perform baptisms,

confirmations, marriages and last rites, in accordance with local laws.

Full Bishops within E.G.C. must be Sovereign Grand Inspectors General VII° of O.T.O. There are a number of Bishops of E.G.C. who were consecrated prior to the institution of this requirement, and who are not yet Sovereign Grand Inspectors General of O.T.O. Such Bishops are known as Auxiliary Bishops, and their authority is similar to that of E.G.C. Priests and Priestesses, along with any additional authority specifically given to them by the Patriarch or the Primate.

Bishops and Auxiliary Bishops of E.G.C. have the responsibility of serving as official representatives of E.G.C. within O.T.O. Any public celebration of the Gnostic Mass which involves the participation of a recognized Bishop or Auxiliary Bishop of E.G.C. as an officer is by definition an official O.T.O. event and is subject to all the policies of O.T.O. regarding official O.T.O. events.

The term "Bishop" does not carry the same meaning within E.G.C. as it does in Christian Churches or in the so-called "Wandering Bishops" tradition. Possession of a valid and documented Apostolic Succession does not make one a Bishop of E.G.C.; neither is a Christian Apostolic Succession necessary to the Bishops of E.G.C.

Gnostic Bishops of the Doinel Succession assume a Mystic Name prefaced by the Greek letter "T" or "Tau" upon their consecration. Bishops and Auxiliary Bishops of E.G.C. who wish to emphasize this part of their spiritual heritage may, at their option, follow this tradition. However, the Double Tau is reserved for use by the Patriarch and the Primate.

The Clergy: The Priesthood

The Priesthood of E.G.C. includes both Priests and Priestesses. Priests and Priestesses have the Sacerdotal power and authority to celebrate the Gnostic Mass as representatives of E.G.C. within O.T.O. A Bishop may also delegate to them the authority to ordain Deacons and perform baptisms, confirmations and last rites; and, in certain cases, to perform weddings. Priests and Priestesses are expected to coordinate their work with a Bishop.

Priests and Priestesses within E.G.C. must be Initiate members in good standing of at least the Knight of the East and West (KEW) degree. Their ordination must be reported to and recorded by the Grand Secretary General and the Ecclesiastical Secretary. They must be Lay members in E.G.C. prior to their ordination. The Primate may allow lay members to take on limited duties and authority of the Priesthood under the supervision of a Bishop.

Priests and Priestesses of E.G.C. have the responsibility of serving as official representatives of E.G.C. within O.T.O. Any public celebration of the Gnostic Mass which involves the participation of a recognized Priest or Priestess of E.G.C. as an officer is by definition an official O.T.O. event and is subject to all the policies of O.T.O. regarding official O.T.O. events.

The Clergy: The Diaconate

The Deacons of E.G.C. are ordained assistants to the Priests and Priestesses. Deacons within E.G.C. must be Initiate members in good standing of at least Second Degree (First Degree with the permission of the Primate); and their ordination must be recorded by the Grand Secretary General and the Ecclesiastical Secretary. Prior to their ordination, they must have been accorded Lay membership in E.G.C.

At this time, Deacons have the power and authority only to assist recognized Priests and Priestesses of E.G.C. in the performance of their duties. They are not considered as official representatives of E.G.C.

The Novitiate

Initiate members of any degree who have been accorded Lay membership in E.G.C. may undergo a period of Novitiate training under the supervision of a Bishop, to prepare them for ordination as Priest, Priestess or Deacon. Such Initiate members may participate in the celebration of the Gnostic Mass as Novice Priests, Priestesses and Deacons.

Novice status is not formally recognized by the Order, and is not included in the Order's records.

The Laity

Lay Membership in E.G.C. is conferred by the ceremony of confirmation, which must be preceded by the ceremony of baptism. Lay Membership conveys no authority or special privileges within E.G.C. The Patriarch may, from time to time, modify or waive the ceremonial requirements for Lay membership in E.G.C.

Baptism is open to any person at least 11 years old. Baptism does not confer Lay Membership. Confirmation is open to any person who has been baptized and who has attained the age of puberty. Baptism or confirmation for any person less than 18 years of age requires the prior written consent of the custodial parent(s) or legal guardian(s). Baptism and confirmation are public ceremonies.

Bishops in Amity

Bishops from affiliated or distant branches of the Gnostic Church with or without an historical connection with O.T.O. may affiliate with O.T.O. upon mutual recognition. Such Bishops shall affiliate as Advisory members of E.G.C., and shall be known as "Bishops in Amity."

Advisory membership in E.G.C. confers no clerical authority within E.G.C.

Ceremonies

The Gnostic Mass

Aleister Crowley wrote Liber XV in 1913 in Moscow, the year after his appointment by Theodor Reuss as the X° Head of the British Section of O.T.O. According to W. B. Crow

in A History of Magic, Witchcraft and Occultism (Aquarian Press, London 1968), Crowley wrote it "under the influence of the Liturgy of St. Basil of the Russian Church." Crowley published the Gnostic Mass three times during his life: in 1918 in The International, in 1919 in The Equinox, Volume III, No. 1 (the "Blue Equinox"), and in 1929 in Appendix VI of Magick in Theory and Practice. Theodor Reuss published a German variant in 1918. It was first publicly celebrated on Sunday, March 19, 1933 e.v. by Wilfred T. Smith and Regina Kahl in Hollywood, California. Crowley writes in Chapter 73 of his Confessions:

"During this period [The summer of 1913 e.v. - Ed.] the full interpretation of the central mystery of freemasonry became clear in consciousness, and I expressed it in dramatic form in 'The Ship'. The lyrical climax is in some respects my supreme achievement in invocation; in fact, the chorus beginning:

Thou who art I beyond all I am...

seemed to me worthy to be introduced as the anthem into the Ritual of the Gnostic Catholic Church, which, later in the year, I prepared for the use of the O.T.O., the central ceremony of its public and private celebration, corresponding to the Mass of the Roman Catholic Church."

Public and Private Celebration

A public celebration of the Gnostic Mass is one which is open to members of the public; or which is noticed in any official O.T.O. publication under the name "Gnostic Mass," "Gnostic Catholic Mass," "Liber XV," or equivalent names. A private celebration of the Gnostic Mass is one at which the individual participants are all initiate members of O.T.O. of at least 0°. Private celebrations of the Gnostic Mass may be held for initiates of higher degrees as well.

For public celebrations of the Gnostic Mass, at least one of the three principal celebrating officers must be a Clerical member of E.G.C. with recognized status as Priest, Priestess, Bishop, or Auxiliary Bishop. In developing areas, this last requirement may be waived by the Primate or the Patriarch when the Gnostic Mass is being celebrated by Novices under the supervision of a Bishop.

Public celebrations of the Gnostic Mass are to be held to the highest standards of performance and fidelity to approved texts of Liber XV. The Deacon may use a script while intoning the Collects, but at all other times, officers of the Mass are expected to have their parts memorized.

The text of Liber XV, including the Collects, is not to be added to or modified without the express permission of the current Patriarch.

Local economic and spatial constraints may prevent the full implementation of the provisions in Liber XV regarding temple furniture and costuming. However, these provisions should be implemented as best as possible; and improvements should continue to be made as additional resources become available.

The roles of the two "Children" in Liber XV should be filled whenever possible for public

celebrations of the Gnostic Mass. These roles may be filled by any two individuals who have been baptized in E.G.C., including adults. The Children serve the Cakes of Light and goblets of wine to the individual communicants. Where the roles of the Children cannot be filled in a public celebration of the Gnostic Mass, the Deacon should serve the Cakes of Light and the goblets of wine to the individual communicants.

Liber XV may be modified for Requiem Masses by including a brief mention of the deceased at the eleventh Collect.

Any celebration of the Gnostic Mass which is held at, or is sponsored by, an official O.T.O. Local Body is, by definition, an official E.G.C. and O.T.O. event, and is subject to all the policies of O.T.O. regarding official O.T.O. events. The Master of the Local Body is responsible for enforcing these policies.

Other Sacerdotal Rites

All rites of baptism, confirmation, and ordination within E.G.C. are subject to the approval of the Patriarch. Approved rites of baptism, confirmation, and ordination, as well as recommended rites and ceremonies for other E.G.C. functions such as weddings and last rites are available to all U.S. E.G.C. Clergy from the Grand Secretary General.

In some jurisdictions, civil registration may be required to perform certain religious functions. Generally, civil registration is required only for the performance of weddings, but in some jurisdictions the performance of other religious functions may require civil registration as well. The Supreme Grand Council of O.T.O. will assist those Bishops and Auxiliary Bishops who qualify for recognition of Ministerial Status within O.T.O. to obtain the appropriate civil registrations. Bishops and Auxiliary Bishops who possess the necessary civil registrations may assist Priests and Priestesses within their jurisdictions to obtain their own civil registrations, if necessary.

Administration

All funds collected at official Ceremonies of E.G.C. within O.T.O. shall be duly recorded and reported through a chartered local body of O.T.O. to the Grand Treasurer General.

Ordinations should be reported to the Grand Secretary General and the Ecclesiastical Secretary for recording and official recognition. Baptisms and consecrations may also be reported to the Ecclesiastical Secretary.

Certificates commemorating baptism, confirmation and ordination may be issued by individual Bishops. The design of such certificates must be submitted to the Grand Secretary General for approval by the Primate.

The Ecclesiastical Secretary is an Assistant Secretary of O.T.O. whose duty is to log and maintain records of Ecclesiastical Membership.

Questions on E.G.C. policies and procedures should be addressed to the Grand

Secretary General.

Further information

Sabazius X°, Primate of E.G.C. and National Grand Master General in the U.S.A., maintains a website called The Invisible Basilica of Sabazius which offers essays, rituals, and other material pertinent to E.G.C.

L.V.X. Oasis offers an extremely useful construction guide for those who wish to build Mass temple equipment. This guide addresses the special problems associated with portable or storable equipment, but should be useful for permanent temples as well.

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A First Look at the Gnostic Mass

T Polyphilus, Ep. Gn.

Reginal Kahl as Priestess in the Mass

Do what thou wilt shall be the whole of the Law.

Attendance at a Mass of Ecclesia Gnostica Catholica (E.G.C.) is a unique experience. The Gnostic Mass is a ritual of power and beauty, which shadows forth age-old mysteries and affirms the dawning Law of Liberty. Members of the Church take great pleasure in sharing our rites with friends and seekers of wisdom. These notes and guidelines have been written in hope of providing such visitors with the foreknowledge that will make the experience both amicable and enlightening.

The canon of the Gnostic Mass is Liber XV. Liber XV ("Book 15") is the text which delineates the ceremonial specifics of the Mass. This document is widely available, having been first published in The International. Two different editions were published in volume III, numbers 1 and 10 of The Equinox. The version which appears as an

appendix to the current edition of Aleister Crowley's Magick (Book 4) is the most authoritative, having been given editorial treatment by the current Patriarch of E.G.C. Liber XV has also been published in Lon Milo DuQuette's The Magick of Aleister Crowley and in Mystery of Mystery by E.G.C. Bishops T Apiryon and Helena. Visitors to Mass will be well-served by a prior perusal of the text.

There are six component ceremonies in the Gnostic Mass. 1) The Ceremony of the Introit introduces the People and the officers to the temple. 2) The Ceremony of the Rending of the Veil establishes the presidency of the Priestess and Priest at the High Altar. 3) The Collects are a set of eleven prayers addressed to the Sun, Moon, Lord, Lady, Saints, Earth, Principles, Birth, Marriage, Death, and the End. 4) The Consecration of the Elements identifies and prepares the sacramental food and drink. 5) The Anthem celebrates the divine power informing the sacrament. 6) The Mystic Marriage and Consummation of the Elements includes the perfection and consumption of the sacrament.

The Gnostic Mass is a participatory ritual. There is no provision made for spectators in the drama of the Mass. The People (as the bulk of congregants are designated), both members and guests, are all expected to join in making the appropriate gestures and speaking the assigned words at various points in the ritual. There is no issue of ritual proficiency--instructions are provided to guests as needed--but everyone must make an effort to join the action in the fashion indicated.

Participants recite the creed. In the beginning of the Mass, the People join in a confession of belief, or creed. Our creed does not require devotion to any living or historical leader (e.g. Jesus). Neither does it demand acceptance of miraculous events beyond the experience of any individual. But it does include some unusual language, particularly magick names of power. Guests should assure themselves beforehand that they will be willing to speak the creed with the congregation.

Communication is required. In Christian churches, consumption of the sacrament in the ceremony of the eucharist ("communion") is often restricted to qualified members of the congregation, and visitors may not participate on that level. In the Gnostic Mass, it is a basic requirement of the ceremony that all present must intend to partake of the sacrament. The rare exceptions to this rule are for special Masses where only the Priest communicates, or where communion is limited to members being baptised, confirmed, or married on the occasion. The enactment of communion involves advancing to the High Altar to receive a Cake of Light and a glass of wine. The entire Cake is eaten and all the wine is drunk. The communicant then crosses his or her arms over the breast and declares aloud, "There is no part of me that is not of the gods!" Our Cakes are made to a special recipe that includes meal, honey, olive oil, cinnamon, galangal, myrrh, and wine leavings. Congregants sometimes prepare their own Cakes according to the traditional recipe, and there is an opportunity just prior to the Mass to include these personal Cakes with the others for consecration during the ceremony. Water or juice is available as an alternative to wine for congregants whose will precludes imbibing alcohol, but they must give notice of this preference before the beginning of the Mass.

Cakes of Light prepared by Sr. Aisha Qadisha

There is no preaching or evangelizing. The Mass does not include a sermon or any ethical instructions beyond the summary of the Law of Thelema: "Do what thou wilt shall be the whole of the Law," and "Love is the law, love under will." Similarly, though the ritual quotes from our sacred scripture The Book of the Law (also known as Liber Legis, AL, or CCXX), there is no reading from the book, which remains in the shrine from the beginning of the Mass onward.

The officers of the Mass are dramatic exemplars. Performance of the Mass requires a Priest, Priestess, Deacon, and acolytes (also called "Children"). There is no mechanism by which any of these officers occupy a position of mediation between the congregant and his or her god. Instead, the officers together illustrate the spiritual process by which congregants may come to their own direct knowledge (gnosis) of the divine. In the course of enacting this drama, the officers create a subtle environment in the temple which facilitates the congregants' apprehension of the absolute. Some of our officers are ordained in their offices, and thus function as official representatives of the Church hierarchy. Other officers are novices or lay practitioners, who are members of the community serving in these roles to develop their own appreciation of the Mass and to share their work with their brothers and sisters.

Ceremonial courtesy is expected. The Gnostic Mass is the central ceremony of our Church, and we consider it a sacred occasion. There is no particular mode of dress required of congregants, but members often wear their idiosyncratic "Sunday best," whether that is a white robe (traditional) or beaded loincloth, starched shirt or tie-dye. Comment and conversation should be reserved until after the ceremony.

The Manifesto of E.G.C. states that our Church makes the sacraments of the New Aeon of the Crowned and Conquering Child available to those who are prepared to receive them. As we advance in adherence to the Law of Do What Thou Wilt, it is our hope and understanding that the Gnostic Mass will fulfill that which is written in the holy book Liber Stellae Rubae: "I will give thee another ceremony whereby many shall rejoice."

Love is the law, love under will.

Cardinal Sacraments: The Eucharist of the Gnostic Mass

Vigorous Food & Divine Madness

<http://hermetic.com/sabazius/main.html>

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The Invisible Basilica of Sabazius

Liber AL I:40

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8 Nov 2003 -- Edited Frater Hippokleides's essay on Leah Hirsig to add her birth date and correct her death date, based on recently-published genealogical data.

13 Oct 2003 -- Added my keynote address given at this year's national conference of the U.S. Grand Lodge of O.T.O.

26 Apr 2003 -- Added T Allen Greenfield's essay on Emma Hardinge Britten to the Order of the Eagle section.

18 Oct 2002 -- Replaced the long outdated NetMind notification form on this page with a Change Detection notification form. Hopefully this service will remain in business for a while.

16 Oct 2002 -- Updated the Links page. Added Richard Kaczynski's MIDI rendering of Frater H.K.'s music for the Anthem of the Gnostic Mass, on the Sounds page.

14 Jul 2002 -- Updated a bunch of links on the Links and Crowley pages. Added my latest "From the Grand Master" Essay from Agape: Scientific Religion.

17 Mar 2002 -- Revised the essay on the Sacramental System of Ecclesia Gnostica Catholica.

1 Dec 2001 -- Added a link to a site on Leila Waddell.

15 Nov 2001 -- Added a link to another page on Adam Weishaupt at Luca Bianchini's Italian Opera site. Bianchini's site also has an interesting page on Johann Simon Mayr, a composer and Illuminatus (code name "Aristotle") who studied at Ingolstadt and composed, among other things, a "Fanfare of the Illuminati," which is featured on the site as a MIDI file.

2 Sep 2001 -- Added a page of my keynote addresses given at national conferences of the U.S. Grand Lodge of O.T.O.

15 Apr 2001 -- Fixed the link and made a few more minor tweaks in Observations on Liber Oz.

4 Apr 2001 -- Touched up some of the Saints images. Added an essay on Leah Hirsig by Frater Hippokleides, in the Order of the Eagle section.

1 Apr 2001 -- Added a "sounds" page, with an MP3 file of Aleister Crowley intoning the first four Collects of the Gnostic Mass. Made some minor revisions to the essay On the Nature of the True Will. Revised the first paragraph of Observations on Liber Oz. Modified the Gnostic Mass note to Children of the Prophet.

24 Feb 2001 -- Added the Manifesto of the Gnostic Catholic Church, with notes. Adjusted the Gnostic Mass note to A Whole Goblet of Wine.

4 Feb 2001 -- Updated the counter code and performed further tweaking on the Gnostic Mass notes to the Two Children and The People Communicate.

2 Feb 2001 -- Re-revised the Gnostic Mass note to the Two Children.

24 Jan 2001 -- More revisions to the Gnostic Mass notes:

Introductory Notes

the Priest

the Priestess

the Sword and the Red Girdle

the Deacon

the Two Children

Greeting of Earth and Heaven

Three and a Half Circles of the Temple

the Crown and the Cap of Maintenance

the Collects

The People Communicate and

The Other Officers Never Partake.

15 Jan 2001 -- Added the latest lead article from Agapé, "On Sponsorship" and new links from the Encyclopaedia of the Celts for Merlin, Arthur, and Parzival.

10 Sep 2000 -- Added a section on the Order of the Lion and the Order of the Eagle. Added an essay on Paschal Beverly Randolph by T Allen Greenfield. Added a definition of basilica, for the curious.

6 Sep 2000 -- Expanded the Gnostic Mass note on the Children.

3 Sep 2000 -- Added PicoSearch site search engine. Added a selection of my lead articles from Agapé, the newsletter of the U.S. Grand Lodge of O.T.O. Made a minor revision to one old essay: An Approach to Magick and more significant revisions to another: On the Nature of the True Will.

6 Aug 2000 -- Fixed the link to Liber Oz. Improved the annotation system for the Gnostic Mass notes. Made a minor revision to the Gnostic Mass note on the Saints.

3 Jun 2000 -- Added a note to the Tenth and Eleventh Collects in the Gnostic Mass. Thanks to J.H. Added a link to an interesting CESNUR article about Anti-Cult Terrorism via the Internet. Updated a few other links.

21 Apr 2000 -- Updated the Links page.

26 Nov 1999 -- Added a downloadable PDF file containing the sheet music for Frater H.K.'s musical setting of the Anthem from the Gnostic Mass.

12 Oct 1999 -- Added a "Know Thyself" section to the Links page. Replaced the image for Carolus Magnus. Revised notes to the Gnostic Mass on the fleur-de-lys, the Feast for the First Night of the Prophet and his Bride, the Sign of the Cross, and the Sign of Light, Ambience, the Crown, the Cap of Maintenance, the Descending Triangle, and Certain Secret Formulae.

30 Sep 1999 -- Added images of Guillaume du Bellay, who may have been the Gnostic Saint William of Schyren, and Roger Saint-Victor Hérard, founder of the North American autocephalous branch of l'Église Gnostique Catholique Apostolique.

18 Sep 1999 -- Added images of Gnostic Saints Sir Richard Payne Knight, Hippolytus, J.G.R. Forlong, Miguel de Molinos, Robert Fludd, Catullus and Martialis. Replaced images for Mentu, Apollonius Tyanaeus, Elias Ashmole, Sir Richard F. Burton, and Algernon Charles Swinburne. Added images of Jules Doinel (1) (2), Fabre des Essarts (Tau Synesius), and Vintras. Replaced images for Jean Bricaud and Constant Chevillon.

6 Sep 1999 -- Added a transcript of Crowley's diary entry in which he ordained the insertion of the name Paul Gauguin among the Saints in the Gnostic Mass. Added some additional links. Added The Structure and Liturgy of the French Gnostic Church of Jules Doinel and The Formula of Tetragrammaton in the Gnostic Mass.

29 Aug 1999 -- Added images and links to many of the Saints essays. Added some miscellaneous links.

25 Aug 1999 -- Extensive revisions to the site. Changed the principal font from Corel's Merlin to the freeware Dorovar font. Added Hebrew and Greek text (here and there) and the corresponding downloadable public domain Hebrew font. Added essays on all the Saints listed in the Gnostic Mass. Revised notes on Gnostic Mass pertaining to the pillars, the Paten, the roses, the number eleven, "savage countries," and the Saints. Added a section of miscellaneous links.

12 Aug 1999 -- Further revised notes to the Gnostic Mass on The People Communicate.

24 Jul 1999 -- Added MIDI files for A Ka Dua and So Mote it Be in the Gnostic Mass notes.

2 Jul 1999 -- Permanently deleted the original website at what was once GeoCities. The new megaglomerate insisted on changing my username.

19 Jun 1999 -- Revised notes to the Gnostic Mass on The Saints and The People Communicate.
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information from Martin P. Starr's biography of W. T. Smith. Added a link to the page on W. B. Crow from the biographies page. Removed the section on the "Thelemic Lesser Ritual of the Pentagram" due to questions over the origin of said ritual. When first provided to me, said ritual was purported to have been privately circulated by Aleister Crowley to members of Agapé Lodge. This now appears doubtful.

8 Nov 2003 -- Edited Frater Hippokleides's essay on Leah Hirsig to add her birth date and correct her death date, based on recently-published genealogical data.

13 Oct 2003 -- Added my keynote address given at this year's national conference of the U.S. Grand Lodge of O.T.O.

26 Apr 2003 -- Added T Allen Greenfield's essay on Emma Hardinge Britten to the Order of the Eagle section.

18 Oct 2002 -- Replaced the long outdated NetMind notification form on this page with a Change Detection notification form. Hopefully this service will remain in business for a while.

16 Oct 2002 -- Updated the Links page. Added Richard Kaczynski's MIDI rendering of Frater H.K.'s music for the Anthem of the Gnostic Mass, on the Sounds page.

14 Jul 2002 -- Updated a bunch of links on the Links and Crowley pages. Added my latest "From the Grand Master" Essay from Agape: Scientific Religion.

17 Mar 2002 -- Revised the essay on the Sacramental System of Ecclesia Gnostica Catholica.

1 Dec 2001 -- Added a link to a site on Leila Waddell.

15 Nov 2001 -- Added a link to another page on Adam Weishaupt at Luca Bianchini's Italian Opera site. Bianchini's site also has an interesting page on Johann Simon Mayr, a composer and Illuminatus (code name "Aristotle") who studied at Ingolstadt and composed, among other things, a "Fanfare of the Illuminati," which is featured on the site as a MIDI file.

2 Sep 2001 -- Added a page of my keynote addresses given at national conferences of the U.S. Grand Lodge of O.T.O.

15 Apr 2001 -- Fixed the link and made a few more minor tweaks in Observations on Liber Oz.

4 Apr 2001 -- Touched up some of the Saints images. Added an essay on Leah Hirsig by Frater Hippokleides, in the Order of the Eagle section.

1 Apr 2001 -- Added a "sounds" page, with an MP3 file of Aleister Crowley intoning the

first four Collects of the Gnostic Mass. Made some minor revisions to the essay On the Nature of the True Will. Revised the first paragraph of Observations on Liber Oz. Modified the Gnostic Mass note to Children of the Prophet.

24 Feb 2001 -- Added the Manifesto of the Gnostic Catholic Church, with notes. Adjusted the Gnostic Mass note to A Whole Goblet of Wine.

4 Feb 2001 -- Updated the counter code and performed further tweaking on the Gnostic Mass notes to the Two Children and The People Communicate.

2 Feb 2001 -- Re-revised the Gnostic Mass note to the Two Children.

24 Jan 2001 -- More revisions to the Gnostic Mass notes:

Introductory Notes

the Priest

the Priestess

the Sword and the Red Girdle

the Deacon

the Two Children

Greeting of Earth and Heaven

Three and a Half Circles of the Temple

the Crown and the Cap of Maintenance

the Collects

The People Communicate and

The Other Officers Never Partake.

15 Jan 2001 -- Added the latest lead article from Agapé, "On Sponsorship" and new links from the Encyclopaedia of the Celts for Merlin, Arthur, and Parzival.

10 Sep 2000 -- Added a section on the Order of the Lion and the Order of the Eagle. Added an essay on Paschal Beverly Randolph by T Allen Greenfield. Added a definition of basilica, for the curious.

6 Sep 2000 -- Expanded the Gnostic Mass note on the Children.

3 Sep 2000 -- Added PicoSearch site search engine. Added a selection of my lead articles from Agapé, the newsletter of the U.S. Grand Lodge of O.T.O. Made a minor revision to one old essay: An Approach to Magick and more significant revisions to another: On the Nature of the True Will.

6 Aug 2000 -- Fixed the link to Liber Oz. Improved the annotation system for the Gnostic Mass notes. Made a minor revision to the Gnostic Mass note on the Saints.

3 Jun 2000 -- Added a note to the Tenth and Eleventh Collects in the Gnostic Mass. Thanks to J.H. Added a link to an interesting CESNUR article about Anti-Cult Terrorism via the Internet. Updated a few other links.

21 Apr 2000 -- Updated the Links page.

26 Nov 1999 -- Added a downloadable PDF file containing the sheet music for Frater H.K.'s musical setting of the Anthem from the Gnostic Mass.

12 Oct 1999 -- Added a "Know Thyself" section to the Links page. Replaced the image for Carolus Magnus. Revised notes to the Gnostic Mass on the fleur-de-lys, the Feast for the First Night of the Prophet and his Bride, the Sign of the Cross, and the Sign of Light, Ambience, the Crown, the Cap of Maintenance, the Descending Triangle, and Certain Secret Formulae.

30 Sep 1999 -- Added images of Guillaume du Bellay, who may have been the Gnostic Saint William of Schyren, and Roger Saint-Victor Hérard, founder of the North American autocephalous branch of l'Église Gnostique Catholique Apostolique.

18 Sep 1999 -- Added images of Gnostic Saints Sir Richard Payne Knight, Hippolytus, J.G.R. Forlong, Miguel de Molinos, Robert Fludd, Catullus and Martialis. Replaced images for Mentu, Apollonius Tyanaeus, Elias Ashmole, Sir Richard F. Burton, and Algernon Charles Swinburne. Added images of Jules Doinel (1) (2), Fabre des Essarts (Tau Synesius), and Vintras. Replaced images for Jean Bricaud and Constant Chevillon.

6 Sep 1999 -- Added a transcript of Crowley's diary entry in which he ordained the insertion of the name Paul Gauguin among the Saints in the Gnostic Mass. Added some additional links. Added The Structure and Liturgy of the French Gnostic Church of Jules Doinel and The Formula of Tetragrammaton in the Gnostic Mass.

29 Aug 1999 -- Added images and links to many of the Saints essays. Added some miscellaneous links.

25 Aug 1999 -- Extensive revisions to the site. Changed the principal font from Corel's Merlin to the freeware Dorovar font. Added Hebrew and Greek text (here and there) and the corresponding downloadable public domain Hebrew font. Added essays on all the Saints listed in the Gnostic Mass. Revised notes on Gnostic Mass pertaining to the pillars, the Paten, the roses, the number eleven, "savage countries," and the Saints. Added a section of miscellaneous links.

12 Aug 1999 -- Further revised notes to the Gnostic Mass on The People Communicate.

24 Jul 1999 -- Added MIDI files for A Ka Dua and So Mote it Be in the Gnostic Mass notes.

2 Jul 1999 -- Permanently deleted the original website at what was once GeoCities. The new megaglomerate insisted on changing my username.

19 Jun 1999 -- Revised notes to the Gnostic Mass on The Saints and The People
Communicate.
contact

<http://hermetic.com/sabazius/essays.html>

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About this capture
The Invisible Basilica
Essays, Homilies, Sermons, and Harangues

From the Grand Master: A selection of lead articles from Agapé

Keynote Addresses: Speeches given at National O.T.O. Conferences

Introduction to the Gnostic Mass (1995)
History of the Gnostic Catholic Church (1995)
The Structure and Liturgy of the French Gnostic Church of Jules Doinel (1995)
The Role and Function of Thelemic Clergy in Ecclesia Gnostica Catholica (1997)
The Sacramental System of Ecclesia Gnostica Catholica (1997, revised 2002)
The Formula of Tetragrammaton in the Gnostic Mass (1995, revised 2008)
The Kiblah (1995, revised 1998)
On Teaching in the New Aeon (1997, revised 1999)
An Approach to Magick (1992, revised 2000)
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About this capture
The Invisible Basilica
From the Grand Master:
A Selection of Lead Articles from AGAPE

Agapé is the newsletter of the U.S. Grand Lodge of O.T.O.
Back issues of Agapé may be found in PDF format [here](#).

Vol. 1, No. 1: 1 November 1997 -- Introduction, Constitutional Issues
Vol. 1, No. 3: 1 May 1998 -- Order of the Lion, Order of the Eagle
Vol. 1, No. 4: 1 August 1998 -- Abstracting the Gnostic Mass
Vol. 2, No. 1: 1 February 1999 -- O.T.O., M.:M.:M.:., and E.G.C.
Vol. 2, No. 4: 1 February 2000 -- On the Oath of Secrecy
Vol. 3, No. 1: 1 November 2000 -- On Sponsorship
Vol. 4, No. 1: 1 May 2002 -- Scientific Religion

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About this capture
From the Grand Master

1 November 1997 e.v.

Do what thou wilt shall be the whole of the Law.

Fraternal salutations, Brothers and Sisters. It is my pleasure to present to you the first issue of Agapé. When I was appointed by the Frater Superior to assume responsibility for the U.S. Grand Lodge as a corporate entity subordinate to OTO International Headquarters, I decided to drop the epithet "Agapé" for our Grand Lodge. I did this for a number of reasons, but one of the more important ones was that I wanted to emphasize the fact that the U.S. Grand Lodge encompasses the entire country, and has no more precise physical location itself; which was, in my mind, implied by the possession of a specific name. The name Agapé, though, is itself an important part of the heritage of our Grand Lodge, and this newsletter seemed the perfect opportunity to recover it.

The first OTO Lodge in the US was named Agapé, as was the first Lodge in North America. The first Grand Lodge in the USA was named Thelema, which has the same numeration as Agapé. Agapé is a Greek word meaning "love." There are several other words for love in Greek: eros, philia, etc., but Agapé is the word used long ago by the early Christians to mean the sort of love that is freely shared between brothers and

sisters, the love which bonded them together in mystic union in the Body of Christ, to use their quaint terminology. It is the same love which is the First Matter of our Fraternity, the mortar which cements the Building Stones of the O.T.O. Temple. We hope it will prove to be an appropriate and auspicious name for our newsletter.

One of the functions of this newsletter (but not the only function) will be to provide you with updates and clarifications on U.S. Grand Lodge policy matters. For reference, we recommend that you keep a copy of each issue in the binder that contains your U.S. Camp, Oasis and Lodge Master's Handbook.

As most of you know, we only recently obtained Crowley's 1913 "Constitution of the M.:M.:M.:," though we had long suspected that such a document existed. This document sheds considerable light on the constitutional development of the OTO. There are two 1906 OTO Constitutions in existence, one published in German and dated June 21, 1906, the other published in English and dated January 21, 1906. The two documents have little in common, but the English version is strikingly similar to the 1913 M.:M.:M.: Constitution, and appears to have used that document as a model. Based on printing style and quality, the English version would appear, in fact, to have been published considerably later than the German version, despite the earlier date. It would seem that Reuss revised the 1906 Constitution some time between 1912 and 1914, using the 1913 MMM Constitution as a model, and back-dated it to January 1906. We do not know whether Crowley was the exclusive author of the 1913 M.:M.:M.: Constitution, or whether Crowley and Reuss collaborated on it.

The discovery of the M.:M.:M.: Constitution clarified a few aspects of Liber 194 with respect to the Supreme Grand Council, the succession to the office of National Grand Master General, and a few other issues. The Bylaws of the US Grand Lodge have been revised accordingly. The most important changes are as follows:

The Executive and the Supreme Grand Council. Henceforth, the National Grand Master General, the Grand Treasurer General, and the Grand Secretary General compose a body called "the Executive Council," or simply "the Executive," which is the Board of Directors of the corporate entity. These three officers are ex officio members of the Supreme Grand Council, which consists of nine members appointed from among the Sovereign Grand Inspectors General of the VII° by the National Grand Master General. The Supreme Grand Council governs the Lover Triad, as the Electoral College governs the Man of Earth Triad. As the closest thing we have to an episcopal synod, the Supreme Grand Council will assume the responsibility of assisting qualified E.G.C. bishops to achieve ministerial status in their State. The Grand Secretary General and Grand Treasurer General, if they are not initiate members of the VII°, become honorary members of the VII° upon taking their oath of office.

X* Succession. The X° has the responsibility to designate his or her successor, which designation is subject to veto by the Frater Superior (FS). In default of such a designation, the Executive is called upon to designate a successor, again subject to veto by the FS. The Frater Superior has 31 days to approve or veto the designation upon receiving proper notice from the X° or the Executive. If the FS vetos the

designation, the X°, or the Executive, have 31 days to notify the FS of an alternate successor. If a successor has not been designated by either the outgoing X° or the Executive, and approved by the FS within 93 days after the office of X° National Grand Master General becomes vacant, the FS must designate a successor and formally appoint and install him or her within 31 days. The Deputy National Grand Master General assumes the administrative duties of the National Grand Master General until the new National Grand Master General takes office.

Lodge Bylaws. The following clause was added: "Each Lodge has the right to conduct its own affairs according to its own Bylaws, provided that its acts and Bylaws are not contrary to the letter or the spirit of these Bylaws. The Bylaws of all Lodges must be submitted for approval to the Electoral College pursuant to section 5.03, and are null and void unless approved by both the Electoral College and the National Grand Master General."

Love is the law, love under will.

Sabazius

<http://hermetic.com/sabazius/FGMV1N3.htm>

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About this capture
From the Grand Master

1 May 1998 e.v.

Do what thou wilt shall be the whole of the Law.

As most probably realize, the Law of Thelema was not entirely the result of praeterhuman forces. Crowley, as a scholar and even in his role as Prophet, was strongly influenced by the lives, ideas and works of many men and women who came before him. The road to The Book of the Law was built over many, many years by many, many hands now long stilled. So it is with all the Great Principals of our Order, spiritual, philosophical, and practical.

The roots of our Order extend deeply into history, well before the advent of the New Aeon and the birth of such men as Crowley, Reuss, Kellner, and Doinel. It is these roots which have provided, and continue to provide, food and water to the Scarlet Flower that grows in the enclosed garden of our Order; and we must know and appreciate those roots if we are to truly know and appreciate that Flower.

With this in mind, I have decided to establish a program within the U.S. Grand Lodge which will formally recognize men and women of the past who have contributed in diverse but important ways to the development and advancement of the great principles

of our Order. Men so recognized will receive an honor called the Order of the Lion; women will receive the Order of the Eagle. Nominees for these honors must be historical (as opposed to purely mythological) men and women, and must have died at least eleven years before award.

Any member of U.S. Grand Lodge in good standing of at least Third Degree may submit a nomination to any Sovereign Grand Inspector General in the U.S. (directly or indirectly); but all such nominations must be accompanied by a thorough, well-researched and documented essay defending the nomination. Such essays must be type-written or printed, must include a brief biographical profile of the nominee, and must clearly and eloquently demonstrate why the nominee should be considered for the Order of the Lion or the Order of the Eagle. Meritorious nominations will be forwarded to the Supreme Grand Council for further consideration. Notification of awards, along with selected nomination essays, will be published occasionally here in Agapé.

Love is the law, love under will.

Sabazius
<http://www.hermetic.com/sabazius/FGMV1N4.htm>
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About this capture
From the Grand Master

1 August 1998 e.v.

Do what thou wilt shall be the whole of the Law.

Soror Helena and I were recently invited to attend a Gnostic Mass workshop held at a beautiful wilderness facility north of Sydney, Australia. Many thanks to Soror Shalimar, Frater Numa, and our Sisters and Brothers from Oceania Lodge, Darkwood Oasis, Alpha and Omega Oasis and Serpente et Astrum Camp, who received us with splendid hospitality. Despite the Mother of all Jet Lags and occasional culture clash over such things as spaghetti on toast for breakfast, we found the workshop to be a wonderfully interesting and stimulating experience. Fresh perspectives seem never to fail to bring fresh revelations about Liber XV. I always try to take away something new when ever I see the Mass celebrated by new faces, and I did not leave empty-handed this time.

In structuralizing (internally processing, describing, interpreting, and evaluating) any event (such as attending a Gnostic Mass), we all abstract from the raw data presented to us; i.e, we perceive only a fraction of the data available, and of that, we accept only a fraction for each level of our internal data processing. This limited data set is, of course,

subject to ordinary error, but it is also subject to coloration by our individual psychological reactions to sights, smells, sounds and language. Once we have accepted this "filtered" and "tinted" data set into our minds, we process it by filling in the data gaps with assumptions based on our past experiences and our beliefs, thus creating associations and inferences about the event. Since the observer is always a participant, at some level, in the event being observed, the observer's inferences about the event can return to influence the event itself.

This is why the Gnostic Mass can seem so different when we participate in one at a new location, even when it is technically true to Liber XV. The performance of the Gnostic Mass will always be influenced by the inferences of the participants; and, since we are "time-binding" creatures, many of these inferences are passed down from one "generation" of participants to the next in a particular area.

Many (probably most) of us, when we first experience a Gnostic Mass which is very different from the Gnostic Masses we are used to, will react rather negatively. Because it was influenced by a different set of inferences than ours, and these inferences were based on a different abstracted data set and different assumptions, it will not convey the same "meaning" we are accustomed to, and it will, thus, seem strange or even "wrong." If we are accustomed to interpreting the Gnostic Mass as an allegory of the sexual process, we may be uneasy with its interpretation as an allegory of the individual's path of initiation, or as an exposition of Qabalistic cosmology. If we are accustomed to experiencing the Gnostic Mass as a beautiful, solemn, and stately service, we may be uncomfortable with its presentation as a joyful, boisterous celebration. If we are accustomed to encountering the Priestess as a warm and accessible Venus, we may be troubled by her unveiling as a distant, icily alluring Artemis; or as a terrible, radiant Athena.

This difficulty can be largely overcome by simply being aware of the structuralization process described above. When we travel to new locations as individuals, we should keep our minds open, and use the opportunity to broaden our perspective and learn something new. And, as we stage our local Masses, we should continually question our own assumptions, inferences and "local traditions" pertaining to the Mass. We should try to supplement our abstracted data set, actually rereading Liber XV occasionally; by listening, with an open mind, to the ideas of others; and by trying to approach the Mass with the eyes of a child, with the expectation that we will be shown something new every time.

The Gnostic Mass is a Well which will never run dry, unless we stop it up with the debris of our own ideas and habits.

Love is the law, love under will.

Sabazius
<http://hermetic.com/sabazius/FGMV2N1.htm>
44 captures

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About this capture
From the Grand Master

1 February 1999 e.v.

Do what thou wilt shall be the whole of the Law.

The relationships between O.T.O., M.:M.:M.:., and E.G.C. have undergone a number of twists and turns over the years, and can be confusing. I've received a lot of questions on this topic, even from relatively senior members, so here's a summary.

Ordo Templi Orientis was originally established around the turn of the century as an Order that would unify a variety of pre-existing Masonic and esoteric organizations. The degrees of O.T.O. proper have always consisted of the "Inner Circle" degrees, VII° and above. The degrees below VII° were originally Masonic in nature, and were subject to considerable variation depending on the local jurisdiction. Crowley's British section of O.T.O. was called *Mysteria Mystica Maxima*, or M.:M.:M.:. Crowley's jurisdiction as X° extended over all the degrees up to and including VII°. For use within M.:M.:M.:, Crowley prepared his own, non-Masonic, rituals for these degrees. When Crowley later assumed the duties of O.H.O., his M.:M.:M.: degrees became the international standard. So, today, M.:M.:M.: no longer refers to a specific national section of the Order, but to the current system of degrees from Minerval through Seventh. The Seventh Degree is both the crown of the M.:M.:M.: and the beginning of O.T.O. proper (which is also known internally as the *Fraternitas Lucis Hermeticae*). In the U.S., it is these M.:M.:M.: degrees that are currently under the administrative jurisdiction of U.S. Grand Lodge; the degrees beyond VII° are administered by International headquarters (as is Associate Membership, by the way). The name O.T.O. refers not only to the "Inner Circle" degrees of VII° and above, but also to the overall system which includes both M.:M.:M.: and E.G.C.

Ecclesia Gnostica Catholica, E.G.C., or the Gnostic Catholic Church, was one of the pre-existing non-Masonic organizations that Reuss incorporated into the O.T.O. scheme. Originally, it was a spin-off of a French esoteric Christian/Gnostic church, but it began its reorientation towards Thelema when Crowley wrote Liber XV, the Gnostic Mass, for it in 1913. Reuss, then Patriarch of the E.G.C., published a variant (but still decidedly Thelemic) version of Crowley's Gnostic Mass under E.G.C. auspices in 1917. Crowley, as O.H.O., conceptually integrated E.G.C. and O.T.O. by declaring that Liber XV, the Mass of the Gnostic Catholic Church, was also the central ceremony of O.T.O. This is why such pains have been taken in recent years to integrate the administrative structures of E.G.C. and O.T.O. However, E.G.C. has developed in its own right as a church by the inclusion of a selection of auxiliary rituals mentioned at the end of Liber

XV, including rituals for baptism, confirmation, ordination, weddings, etc. Despite his references to them, Crowley never actually got around to composing these rituals, so they have been developed (based on Crowley's notes, where possible) during recent years. The E.G.C. is also O.T.O.'s principal interface with the public, as most newcomers first meet the Order face-to-face at a Gnostic Mass, and may even join the E.G.C. as lay members before taking the first of the M:.M:.M:. initiations.

At this time, E.G.C. can be defined as that part of O.T.O. that administers the Gnostic Mass and its associated rituals, and M:.M:.M:. can be defined as that part of O.T.O. that administers the degrees of the Man of Earth and Lover Triads. Whereas the degrees of M:.M:.M:. are private to the initiates of those degrees, the rites of E.G.C. are of a more general and public nature. However, each system informs the other – the Gnostic Mass will illuminate the special studies of the Initiate of every degree of M:.M:.M:. and O.T.O., from Minerval to X°; but the Initiate of the Fifth Degree will have a very different perspective on the Gnostic Mass than will the Minerval; the Initiate of the Sixth Degree will have her own unique, initiated insights on the Mass, and so on. From a strictly E.G.C. perspective, the M:.M:.M:. degrees can be seen to function as a staged course of instruction for the ceremonial and administrative officers of the E.G.C.

Love is the law, love under will.

Sabazius

<http://hermetic.com/sabazius/FGMV2N4.htm>

29 captures

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About this capture

From the Grand Master

1 February 2000 e.v.

Do what thou wilt shall be the whole of the Law.

On the Oath of Secrecy

Initiation in occult societies, religious orders, and Masonic fraternities often involves the taking of an oath or pledge of secrecy. Usually, this oath is intended to protect the privacy of the members and the sanctity of the secret rites and mysteries of the society.

The development of the internet over the last few years has radically improved communication between individuals and groups worldwide. This revolution in communications has led to considerable discussion of the desirability and practicality of such oaths of secrecy. The "freedom of information" has been touted by some as a

human right, semantically equivalent to the freedom of speech, but functionally equivalent to the abolition of privacy.

In such an atmosphere, it is inevitable that secrets will eventually leak out. Sometimes the genuine secrets are dragged naked and screaming from their sanctuaries into the public arena; other times only simulacra consisting of scraps of truth patched together with threads of speculation are held up to the public for sale as the Real Thing. The only way the public will know the difference is if it obtains verification from those who know the difference; i.e., from the initiates.

There has always been considerable controversy over the need, advisability, and practicality of oaths of secrecy. Whether or not the "secrets" being protected have any real need to be protected, the oath of secrecy serves other, less obvious, functions. For example, it is one of the most fundamental aspects of the fraternal "yoga" that binds the members of an esoteric society. It is something they all hold in common, and it is the foundation of the fraternal trust they place in each other. By agreeing to keep something (anything) secret, a group sets that thing apart from the mundane world as a sacred mystery for the initiates. An oath of secrecy also serves as a very basic and practical exercise in self-discipline, especially in a society such as ours which places little value on the distinction between sacred and profane. Proficiency in keeping an oath of secrecy, even if it is a seemingly trivial or widely-known "secret" that is being kept, will further the ability of the practitioner to adhere to the terms of more difficult magical oaths as she progresses in her magical career. Thus, the oath of secrecy is a very important aspect of the fraternal bond between magicians, and of the development of the individual magician's powers.

Magical oaths are nearly always phrased in absolute terms. They do not contain clauses like "I shall keep this oath as long as everybody else keeps it," or "...as long as it doesn't interfere with my ability to make money," or "...as long as I am an active member, and approve of all of the Society's policies and activities," or "...as long as it seems to make sense to me to do this." Magical oaths cannot be lifted, exempted, conditioned, waived or relieved by any power, event or circumstance; they can only be kept or broken.

The dreadful traditional penalties sworn under by the members of many societies are usually symbolic (in modern times), and have, at the worst, only psychological and magical repercussions to the breaker of oaths. The society wronged by the oath breaker may rightly exclude him from further participation in its mysteries; but the principal casualty of a broken oath is not the society to which the oath was sworn, but the integrity of the initiate who swore the oath. He who breaks an oath has cheapened the value of his solemn word; and has abandoned the privileges of being considered a trustworthy person.

Love is the law, love under will.

Sabazius

<http://hermetic.com/sabazius/FGMV3N1.htm>

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About this capture
From the Grand Master

1 November 2000 e.v.

Do what thou wilt shall be the whole of the Law.

On Sponsorship

Every man and woman that is of full age, free, and of good report, has an indefeasible right to the III°
-- Liber LII.

The above quote appears to ensure universal access to the Man of Earth degrees of our Order, but on closer examination, it includes a number of conditions. Men and women are not "free" if they are incapable of travelling to one of our Lodges to be initiated, or if they are incapable of voluntarily taking and keeping a binding oath to the Order. Men and women are not "of full age" if they are too young to participate in our Mysteries with the full legal rights of a citizen of their country. Men and woman are not "of good report" if the Order has determined that they are of "bad report," or if they cannot find two members in good standing willing to vouch for them.

Your sponsorship is your solemn attestation of an individual's good report. Therefore, before you sign your name in sponsorship of a candidate, it is your duty and responsibility to verify with the Master of your Oasis that Grand Lodge has not recorded the candidate as being of bad report. But further, as you may have read in Liber CI (Twelfth House), "it is incumbent upon the honour of every Brother not to abuse [the privileges of membership], and the sponsors of any Brother who does so, as well as he himself, will be held strictly to account by the Grand Tribunal." Members who sponsor a candidate who then abuses the privileges of membership are partly answerable for his transgressions, and they partake of his dishonor. The Grand Tribunal can suspend, or even revoke, any member's privileges of sponsorship if it determines that these privileges have been used recklessly. Therefore, it is your additional responsibility as sponsor to familiarize yourself with the background, character, sense of honor, and mental and emotional stability of the candidates you sponsor. Do not allow sympathy, personal affection, pressure from others, or idealism to cloud your judgment.

When sponsoring candidates for full membership in our Order, who are to become Men and Brothers, or Women and Sisters, consider whether they are truly worthy of your

fraternal trust, and the fraternal trust of all your sworn Brothers and Sisters in the Order. Consider whether they are worthy to be admitted into our homes, our temples, and our lives; for once they are sworn to us, we are all sworn to them.

When sponsoring candidates for higher degrees, consider whether they have taken their oaths and obligations seriously. Consider also whether they have comported themselves as befitting true Brothers and Sisters of their degree. If they have not yet learned the lessons of their own degree, how shall they learn the lessons of higher degrees?

The candidate for Minerval, on the other hand, is a stranger, who is to become our welcome guest. It would be dereliction of our First Duty to admit a known thief or murderer or psychopath unquestioned and unguarded into our Camp; but it would be contrary to the law of hospitality to refuse a guest because we do not know him well enough to determine whether he will become a worthy Brother. The Grand Tribunal will be more lenient with the sponsors of a Minerval who violates the privileges of membership than with the sponsors of a Man and Brother who does the same, because the privileges of Minerval membership are not as extensive as those of full membership. Therefore, as a prospective sponsor, you should verify with the Master of your Oasis that your Minerval candidates have never been expelled from the Order or placed on bad report. You should carefully review their completed application forms, and you should communicate with them and do your best to assess their general character and mental stability; but the standards applied need not be so strict as those applicable to candidates for higher degrees.

The duties of sponsorship, however, do not end with the placement of your signature on an application form. As a sponsor in our Order, you are not placed in the position of superior, or spiritual teacher, as is done in certain other societies. Nevertheless, your honor within the Order will be magnified or diminished according to the quality of the deeds of those you sponsor within their degree. Therefore, it is incumbent upon you as a sponsor to assist the initiates you sponsor in learning the catechisms and oaths of their degrees, to see that they are provided with Grand Lodge's latest study materials, to encourage them to participate in the activities of their Local Body, and to educate them -- by example -- in the Way of Fraternity.

Love is the law, love under will.

Sabazius
<http://hermetic.com/sabazius/FGMV4N1.htm>
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About this capture

From the Grand Master

1 May 2002 e.v.

Do what thou wilt shall be the whole of the Law.

Scientific Religion

The relationship between science and religion is an important theme in Crowley's writings. He constantly referred to the system of the A.'.A.'. as Scientific Illuminism, and the motto he chose for his journal *The Equinox* was "The method of science -- the aim of religion."

Crowley frequently referred to Thelema as a religion (for numerous examples, see Bill Heidrick's article "From the Outbasket" in the *Thelema Lodge Calendar*, November 1992 e.v.). He was also clear about the fundamentally religious nature of the O.T.O. system when, in his Editorial in the *Equinox* III:1, he described O.T.O. as "the first of the great religious Societies to accept the Law." However, In Chapter 31 of *Magick Without Tears*, he was equally clear that he had serious reservations regarding the generally anti-scientific and anti-magical character of most traditional religious systems, to the point where he doubted the usefulness of the term 'religion' in reference to Thelema, at least without some kind of qualifier. He said, "our system is a religion just so far as a religion means an enthusiastic putting-together of a series of doctrines, no one of which must in any way clash with Science or Magick." In his *Constitutions of the Order of Thelemites*, he provided us with the terminology we need, by declaring opposition to all superstitious religions, as obstacles to the establishment of scientific religion.

Crowley's emphasis on science is often understood as referring to an application of the techniques of scientific inquiry to one's personal spiritual practices. However, his notion of scientific religion means more than this. Referring back to *Magick Without Tears*, we can infer that scientific religion is to be defined as "an enthusiastic putting-together of a series of doctrines, no one of which must in any way clash with Science or Magick." We find a concrete example of this in Chapter 73 of Crowley's *Confessions*, where he describes his considerations in composing our Gnostic Mass:

"Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done by ceremonial means. I wished therefore to construct a ritual through which people might enter into ecstasy as they have always done under the influence of appropriate ritual. In recent years, there has been an increasing failure to attain this object, because the established cults shock their intellectual convictions and outrage their common sense. Thus their minds criticize their enthusiasm; they are unable to consummate the union of their individual souls with the universal soul as a bridegroom would be to consummate his marriage if his love were constantly reminded that its assumptions were intellectually absurd.

"I resolved that my Ritual should celebrate the sublimity of the operation of universal forces without introducing disputable metaphysical theories. I would neither make nor

imply any statement about nature which would not be endorsed by the most materialistic man of science."

If we are to realize the principles of Crowley's concept of scientific religion, we must be capable of critically evaluating our own opinions, assumptions, doctrines, and paradigms regarding the natural world, in accordance with the practical principles of logic, and in the light of the best and most current scientific knowledge.

This does not necessarily require the outright rejection of the value of revelation, of sacred writings, or of traditional rituals, practices, and symbol systems. It does require maintaining an open mind as to how we interpret these things, how we contextualize them, and what conclusions we draw from them. If a passage in a holy book appears to contradict a demonstrated fact of nature, then the passage may be false; but it may also have simply been incorrectly interpreted. If a religious or magical doctrine cannot be reconciled with the best and most current scientific knowledge, then it may be time for the basis of that doctrine to be reinterpreted. If a historically important interpretive document presents views that are no longer scientifically sound, then we need to ensure that the document is understood within its historical context.

Matters of the Spirit lie generally outside the bounds of real scientific inquiry. The Holy Guardian Angel cannot be reliably photographed. We do not know the exact height and weight of the god Anubis, or of the demon IZNR. The visions of an entranced skryer are not necessarily repeatable by subsequent investigators. The psychologist and the physicist can give us no more certain data about Gnosis than can the historian, or the mystic. Nevertheless, the mystic, the magician, and the priest have much to learn from the scientist.

The doctrines of science can influence our understanding of spiritual phenomena, and if we are to realize the principles of scientific religion, this influence is to be greatly desired. However, one of the fundamental axioms of the scientific viewpoint is that our understanding of nature is never absolute. Scientific knowledge is constantly changing, refining itself, occasionally reversing itself, as it grows. New ideas and doctrines replace old ideas and doctrines, as the overall database of knowledge grows larger and more accurate. The scientific explanation of a given phenomenon offered in 1920 can be as obsolete today as the theory of phlogiston was then. A single experiment can completely overturn a scientific doctrine.

If we offer a scientific or natural explanation for a spiritual phenomenon, we must realize that such an explanation may need to be revised in the future. A high spiritual truth may be timeless and constant, but its explanation, interpretation, and application in the mundane world may require adjustment from time to time as more information comes available.

For example, as noted by many authors on anthropology, religion, mythology, and occultism, the Phallus has been worshipped in various cultures at various times as an emblem of the generative process -- and thus of earthly life and death, generation and

regeneration, as well as an emblem of the pleasure and joy derived from the procreative act that forms such a fundamental aspect of our wills as incarnate beings. The epithet "Lord of Life and Joy" is an apt one for this image.

But the image is not necessarily the thing itself. Korzybski put it best, "the map is not the territory." The phallic image is a graphic depiction of the penis, the male organ of reproduction. The thing itself, though, in this case, is the concept of the Essence of Life, i.e., that which is truly at the core of the sexual generative process. Can we honestly say that the penis, that tube of flesh appended to the male physique, is itself the very Essence of Life and Death? The penis is merely a vehicle for the transmission of the semen, which (we have learned) is merely a vehicle for transmission of spermatozoa, which (we have learned quite recently) are merely vehicles for transmission of DNA -- which contains, in its nucleotide sequence, the coded information necessary for generation and regeneration -- the information that lies at the essential and irreducible core of the sexual generative process, and, therefore, represents the very Essence of Life itself.

But there is the sperm, and there is also the egg; and both the sperm and the egg contain this essential coded information, that which is aptly symbolized by the image of the phallus. In fact, the essential information contained in both the sperm and the egg is incomplete, and thus somewhat less than truly essential, without the other.

The DNA in human cells is contained in the nuclei of the cells, within a number of rod-like structures called chromosomes. The majority of the cells of the human body contain two complete sets of 23 chromosomes, one set from the father and one set from the mother. When these cells divide, the chromosomes of the parent cell replicate themselves and are distributed evenly between the two new daughter cells through a process called mitosis. Each daughter cell receives a full complement of 46 chromosomes.

However (as everyone who has passed high school biology since the early 20th century should know), the sperm and the egg are produced through a different process, known as meiosis. In meiosis, there are four daughter cells rather than two, and each daughter cell receives only 23 chromosomes, half the normal complement -- one chromosome from each original pair of chromosomes. These four daughter cells are the gametes, the sperm and egg cells, which are incapable of further division because their chromosomes are unpaired. Their chromosomes must be paired with chromosomes from another gamete, in order to initiate the process of cell division that is the creation of a new incarnate being. If these cells do not unite with their complement within a relatively short period of time, they simply die.

Before the processes of mitosis and meiosis were fully understood, there was a great deal of speculation and contention about which sex was responsible for carrying the true Essence of Life, and the various hypotheses proposed were influenced by religious, cultural, and even political concerns.

The thinking on these matters from ancient times through the Renaissance (in Europe) fell generally into two major camps. One held that it was the male who carried the True Essence, the Seed of Life, and who "planted" this seed in the fertile soil of the womb of the female, where it was nourished and protected as it developed, on its own, into new Life. For these phallicists, only men possessed this Divine Spark of Life, and women did not. The ovists, for lack of a better term, held the opposite; that it was women who possessed the Seed of Life within their bodies, and that the function of men in the reproductive process was one of enabling or fertilization; of "watering the soil" so that the seed that resided therein might sprout and grow.

During the 17th and 18th centuries, these primitive doctrines were refined into a scientific school of thought called preformationism, which held that living beings were essentially fully-formed prior to conception. This school of thought was divided into the two classical factions, the spermists and the ovists. The doctrine of spermist preformation is exemplified by the famous Homunculus image, drawn by Nicholas Hartsoecker in 1694, and supposedly based on an observation of Anton van Leeuwenhoek. The image shows a spermatozoon containing, within its head, a tiny, but fully-formed, human being, and the implication is that the sperm contains the complete, preformed essence of the unborn person; whereas the egg is merely an inert, nutritive, sheltering matrix. Crowley reproduced Hartsoecker's Homunculus on the Hermit Trump of the Thoth Tarot Deck. Opposed to the spermist preformationists were the ovist preformationists of the 18th century, led by Regnier de Graaf, who believed that it was the egg that contained the complete essence of the human being, and that the sperm was merely a triggering mechanism for development. The entire doctrine of preformationism, however, was completely discredited by the embryological observations of Caspar Wolff in the late 18th century. Any remaining controversy over whether the sperm or the egg was more important was finally settled in 1875 by Wilhelm Oskar Hertwig, who demonstrated that the fertilization process required the fusion of the nuclei of both cells. The processes of mitosis and meiosis were fairly well understood in a mechanical sense by the late 1890s (mitosis was understood first), but the structure and mode of replication of the DNA molecule was not understood until the 1950s.

The extent of Crowley's understanding of these developments is uncertain, except, of course, that he died before the discovery of DNA. The Devil Trump of the Thoth Tarot deck contains an image that appears to be a diagram of either mitosis or meiosis, in the context of a larger, clearly phallic motif. The pattern of lines in the two orbs that form the testes of the phallic image closely resemble a textbook diagram of what is either the middle stage of mitosis in two adjacent cells, or a later stage of meiosis, where the two initial daughter cells are about to divide to form the four gametes. Crowley says nothing particularly enlightening about this diagram in the Book of Thoth, or in his notes on the Thoth deck, or in his correspondence with Frieda Harris.

Whether the ovist doctrine or the spermist/phallicist doctrine came first really doesn't matter to this discussion, nor does the question of whether Crowley subscribed to either doctrine; since both doctrines have been proven wrong. However, it should be noted that the phallicist doctrine has had much more of an impact on the underlying

paradigms of our culture -- residue, Crowley might say, of the Aeon of Osiris. Note, for example, that the very word 'sperm' means seed. Cultural paradigms, like spiritual traditions, can arise from, or be justified by, the scientific doctrines of a particular time period. Unfortunately, they can often persist long after those scientific doctrines have been discredited. Disputable metaphysical theories regarding the "soul" or "divine spark" aside, there is simply no longer a shred of scientific support for the doctrine that one sex or the other is the sole custodian of the Essence of Life. Or, that one sex possesses the Power of Generation while the other does not. And yet, even today, there are those (even some professed Thelemites) who persist in espousing this superstitious view.

As advocates of Crowley's concept of scientific religion, we need to be prepared to discard scientific doctrines when they are rendered obsolete, even when such doctrines support our spiritual and social paradigms. We may continue to enjoy and revere our holy books, our historical writings, and our customary rites, because these things have historical, symbolic, spiritual, and even talismanic value to us. But we must not allow ourselves to be bound to interpretations, explanations, and applications of our symbols that are based on outmoded and discredited ideas about nature. The true significance of our great and living symbols extends much deeper than such shallow and transient notions. As I have said before, a true symbol is not merely a cipher. If we actively listen to them, our symbols will continue to speak to us the truth, to the extent that we have the capacity to comprehend it.

Love is the law, love under will.

Sabazius

<http://hermetic.com/sabazius/speeches.html>

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About this capture

The Invisible Basilica

Keynote Addresses:

Speeches given at National O.T.O. Conferences

The U.S. Grand Lodge of O.T.O. has held a national conference (NOTOCON) every two years since 1997 e.v. The official website for the most recent conference can be found [here](#).

NOTOCON I: 15 Aug 1997 e.v. -- Akron, Ohio.

NOTOCON II: 6 Aug 1999 e.v. -- Portland, Oregon. Theme: Fraternity.

NOTOCON III: 11 Aug 2001 e.v. -- Long Beach, California. Theme: The Divine.

NOTOCON IV: 9 Aug 2003 e.v. -- Portland, Oregon. Theme: Initiation.

NOTOCON V: 13 Aug 2005 e.v. -- Reston, Virginia. Theme: Heretics & Kings.

NOTOCON VI: 10 Aug 2007 e.v. -- Salem, Massachusetts. Theme: Beauty & Strength.
NOTOCON VII: 8 Aug 2009 e.v. -- Seattle, Washington. Theme: Unity Uttermost
Showed.

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<http://www.hermetic.com/sabazius/SbSpeech1.htm>

28 captures

10 Jan 2002 - 15 Jan 2017

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About this capture
Address delivered by National Grand Master General Sabazius X^o
to the First National Conference of the U.S. O.T.O. Grand Lodge

Friday evening, August 15, 1997 e.v.

Brothers and Sisters,
Excellent Companions,
Very Excellent and Perfect Princes and Princesses,
Illustrious Sir Knights,
Noble Dame Knights, Fellow Soldiers,

Do what thou wilt shall be the whole of the Law.

[Several brief comments on the conference schedule.]

What is it that makes Thelemites different from other people? What is it that makes members of our Holy Order different than other people?

Around 1919, the Grand Master Baphomet wrote the following in Liber 101, An Open Letter to Those who may Wish to Join the Order (Duties, 7th house):

“Members of the Order are to regard those without its pale as possessing no rights of any kind, since they have not accepted the Law, and are, therefore, as it were, troglodytes, survivals of a past civilization, and to be treated accordingly. Kindness should be shown towards them, as towards any other animal, and every effort should be made to bring them into Freedom.”

Yet contrast this passage with Liber OZ:

“Man has the right to live by his own law—
to live in the way that he wills to do.”

And with this,

“Every man and every woman is a star.”

So we are instructed to treat those without the Guarded Border as having no rights of any kind, yet we are sworn to defend their right to live in what ever way they will. We are instructed to treat them as animals (kindly), and yet we are told that they are stars, just as we are.

How are we to resolve such a dilemma?

Brothers and Sisters, we are the vanguard of the New Aeon. We have been thrown into the River of Reality with a book on mountain climbing. Now, certainly, some of the skills needed to climb mountains are also useful to the swimmer; but if we are going to survive, we are simply going to have to live by our wits. Working together in harmony is essential; but we are also going to be required to think for ourselves. War has been declared, and the strategies have been roughly drafted – the tactics have been left to us.

Now, who are our real enemies? Are they the “Troggs”? The Fundamentalists? The Materialistic Skeptics? Who slander us, ridicule us, and interfere with our mail delivery? Are tyranny, superstition, and oppression to be found only outside our Holy Order? Only outside ourselves?

What is tyranny, if not the obstruction of one person's True Will by the greed of another? What is superstition, if not the suppression of truth by blind faith in established dogma? What is oppression, if not the subjugation of the Will of the individual to the Will of the group?

If we are to bring our fellows in incarnation into the Freedom that we enjoy as Thelemites; then let us first see to it that we respect the True Will of every individual; that we recognize every man and every woman as a star. Let us keep our own minds open and flexible; both receptive and critical, towards established teachings and towards new ideas. Let us also keep it firmly in our minds that our Order is made up of individuals; that service to the Order means service to each other; and friendship towards all men and women who value Liberty.

Let us honor and develop our venerable traditions, but let us also keep an eye to the future. All our work will have been for nothing if we cannot bequeath our Temple to the next generation. Let us construct our Temple to be dazzling in its beauty, and let it ring constantly with the sounds of solemn worship and ecstatic rejoicing; but let us also fortify and guard that beautiful Temple as a formidable Fortress; strong enough to withstand the tremors and upheavals of politics, the blasting winds of bureaucracy, and the cannonballs of public opinion.

But first, fellow Knight-Monks of Thelema, let us fortify ourselves with meat and drink.

(Will)

<http://www.hermetic.com/sabazius/SbSpeech2.htm>

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22 Feb 2002 - 15 Jan 2017

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2006 2008 2013

About this capture
Address delivered by National Grand Master General Sabazius X^o
to the Second National Conference of the U.S. O.T.O. Grand Lodge

Fraternity

Saturday evening, August 6, 1999 e.v.

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

The theme originally proposed for this conference was "O.T.O.: the Next 100 Years." I don't think it was really intended to indicate that the conference would be all about divination, or that the Secret Chiefs would be invoked and interviewed in detail, but I could be wrong.

I think the shape of our destiny over the next 100 years will be determined primarily by two things:

How we relate as a group to the public and the various other institutions of our culture, and

How we relate as individuals to each other and to our organization as a collective. Our level of success in dealing with the other institutions of our culture will be heavily influenced by how they perceive us. We are not aiming necessarily for their support or their agreement with us; but we cannot deal with them effectively unless we can at least garner their respect.

Will those institutions perceive us as a serious, coherent, resolute, and ethical (though colorful) organization of men and women committed to mutual aid, with sincere beliefs and principles, and an unshakable will to hold together and persevere?

Or will they perceive us as... let's just say something less favorable to our interests?

How can we shape these perceptions to our advantage? Our corporate –level, high-visibility projects will play a part in this, but actually a rather small part. The more important part will ultimately be the second factor I mentioned before, how we relate as individuals to each other and to our organization as a collective. This is why the present theme of this conference is "Fraternity." Because fraternity will be one of the most important factors in determining our future, and it is definitely the most important factor of which you, the membership, have direct and absolute control.

So what is fraternity? I think we all know by now that it doesn't just mean being nice to each other.

Personally, I think of fraternity as a sort of yoga. I think it means developing a consciousness that extends beyond our individual personas, while maintaining a rooted sense of the sovereignty of our individual wills: being fully mindful of one's own rights, needs, and abilities as an individual, while altogether sacrificing pettiness and selfishness. You hold on to the knowledge that you have your own True Will as an individual human being, but you also know that your True Will and those of your sworn Brothers and Sisters are intertwined, and that the resultant is a unique entity in itself – a child, as it were, of intertwined Wills and destinies.

This child can be expected to behave in much the same way as a real human child. It will need to be nurtured and encouraged if it is to mature into a strong and beautiful being, ready to develop its own relationships with other children.

So this fraternity between individuals can and should unfold into a fraternity between aggregates, as a sort of meta-fraternity. In order for fraternal consciousness to be meaningful in a large group such as our Grand Lodge, the bond that grows and develops between people who meet with each other frequently must be extended to those who are seldom if ever met with, but who nevertheless share the same obligations of mutual aid and support, who have been through the same initiations, who take communion in the same Gnostic Mass, etc. Our local bodies need to develop their own fraternal consciousness with other local bodies, in fact with all other local bodies. Each local body needs to express its own unique character, but it must also strengthen and harmonize those elements that our local bodies all hold in common.

Now, many seem to equate fraternity with friendship, but the two are really quite distinct, though not incompatible. Ideally, fraternity should be more like the vital camaraderie of soldiers on the battlefield than like the casual friendship of co-workers or schoolmates. Unlike friendship, a fraternal relationship can exist between those who do not know each other, or even between those who do not particularly like each other.

However, it cannot exist where there is actual hatred. There are few things more loathsome, and more damaging to our fraternal spirit, than when a brother betrays his obligations, his Order and himself by indulging in attacks against his own sworn brother or sister, attacks of vengeance not excepted. Now, extreme or persistent unfraternal behavior may require that someone be removed from the Order or otherwise disciplined by the appropriate Order authorities, but it does not justify “magical attacks,” or other deeds of vigilantism between sworn brothers and sisters. Such reactivity is always divisive, and it can spiral into cycles of recrimination and retribution that have, in the past, nearly killed the spirit of fraternity in certain areas, as some of you may know all too well. We all need to help see to it that this does not happen again, that suspicion, envy, jealousy and misunderstandings between our brothers and sisters are effectively resolved before paranoia kicks in and turns them into fear and hatred.

But fear and hatred are not the only potential poisons to our fraternal spirit. The fraternal spirit requires sincerity and balance. Selfishness and pettiness are no worse than sentimental credulity or showcase altruism. He who drowns himself is as dead as he

who dies of thirst from refusing to drink. The fraternal yoga must be an expansion of consciousness, not a displacement of consciousness.

Another aspect of fraternity, as the relationship between the individual and the collective, is our attitudes toward the collective effort. How are we, as individuals, contributing to the work of the group? Do we need to be nagged and harrassed, or bribed or enticed, to contribute anything? And how are we, as local bodies, contributing to the progress of the Order in the next 100 years? Do we have a clear vision of our role within our Grand Lodge and the Order as a whole, or are we too preoccupied with our own local problems and issues?

One reflection of the character of the fraternal spirit of a local body is the state of its physical temple, which is a direct and conspicuous product of the group's collective effort. Many local bodies now have quite impressive, free-standing temple facilities, the kind of facilities that would draw a breath of wonder from any newly-introduced candidate. And yet, we still have initiations being performed on overturned wastebaskets, and battered old plant stands. In some locations, "battlefield conditions" have persisted years after cessation of hostilities. If we can pull together to create events like this, then surely we can, over time, step by step, create the temples of our dreams.

If your initiator has been using the same bent candle holder for the last ten years, then why don't you buy her a new one? You probably won't have to sell your car to do it. If the temple needs painting, then why don't you offer to do it? Can you drag yourself away from your computer for an afternoon? Perhaps some of your brothers and sisters will be sufficiently possessed by the fraternal spirit to agree to help you.

But why, I hear some asking, should the conscientious few have to shoulder the burden for everybody, when "the rest" don't seem to see the need? When they seem content to spend their time and energy on other pleasurable indulgences?

Well, "the rest" don't really matter, because fraternity begins with you -- you have direct and absolute control over your own attitude, and it is your attitude that will ultimately determine the character of our fraternal spirit, and thus the shape of our Order's destiny, over the next 100 years.

And from what I've seen and heard so far this weekend, I'm pretty optimistic.

Love is the law, love under will.

<http://hermetic.com/sabazius/SbSpeech3.htm>

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About this capture
Address delivered by National Grand Master General Sabazius X^o
to the Third National Conference of the U.S. O.T.O. Grand Lodge

The Divine

Saturday evening, August 11, 2001 e.v.

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

A number of members have written to me asking for clarification about the nature and direction of our Order – something that would help them focus their efforts on helping the Order go where it is headed. I don't think this is the time or place to go into technical details; but I would like to discuss a couple of very general principles. In order to understand where we need to be going, we need to understand our fundamental purpose as an organization. If we understand our fundamental purpose, i.e., what we actually do as an organization, we can then place our various functions, goals, and objectives in proper perspective – as factors that develop, enhance, improve, and promote, that which we do.

So – what is our fundamental purpose as an organization? Is it to extend the influence of the Law of Thelema? To teach Magick? To transform society? To develop Thelemic culture and community? To recruit more members and raise lots of money? To own property and buildings? To throw great parties? Some of these are legitimate enough goals, or functions; but I think the term "fundamental purpose" must entail something much more basic, and something toward which all our various goals, functions and objectives are ultimately pointed – more or less. I submit that, boiled down, the fundamental purpose of OTO is to collectively approach, encounter, and magnify the Divine, especially via two specific paths; paths which are very much intertwined.

Our first path to the Divine is through our shared Fraternal bonds, which is to say, through the yoga of our interpersonal relations as initiated Brothers and Sisters, as we discussed in detail two years ago. We learn to see the Divine in each other, and we see it grow within our collective spirit as we work and learn together. Our second path to the Divine is through the sacred rituals that we work together. We walk this path individually as initiatory candidates, and collectively in the Gnostic Mass and as initiatory participants. We are a Religious Order, and the principal expression of our nature as such is Sacred Drama.

As one of our Sisters said recently, there is nothing trivial about Sacred Drama. Sacred Drama is not mere entertainment. "Sacred drama," she said, "is an ancient technology for imparting allegory in a bounded setting, where participants may, through their willing

suspension of disbelief and openness to the numinous, encounter the Divine."

Almost all of our policies and organizational structure deals either with various aspects of Fraternity, or with performing, facilitating, preserving, advancing, and broadening our understanding of, our own sacred rituals, our Mysteries. This is the legitimate function of the group, as a group – it is really up to us as individuals to actually integrate this shared glimpse of the Divine into our own lives. The group can provide the set and setting for Gnosis to manifest; but it cannot impart or confer that Gnosis. Each individual must make herself open to it, and then accept it when it is encountered. There is no certain test of success in this. An OTO degree is not a seal of attainment, it is an opportunity for attainment.

As our Sister noted, the approach to the Divine through Sacred Drama involves a willing suspension of disbelief. Sometimes, we need to drop our armoring notions about reality in order to allow experiential Truth to enter into our consciousness. It is well known among mystics, past and present, that openness and receptivity to the Divine requires a certain transcendence of reason. The Divine is the source of reason, and thus beyond its analytical grasp. This is why religion makes such extensive use of symbols. A true symbol – a sacred symbol – can never be fully resolved by reason, it cannot be pinned down, or measured, or have its one "true meaning" exposed. A true symbol is not a cipher, – it is not simply a cryptic representation of some other thing. A true symbol has its own real, complex existence. Its implications and suggestions are numerous – and even potentially contradictory – and it thus forges cognitive links between other things, other symbols and other ideas, bridging gaps that reason could never span on its own. So it is also with our sacred rituals, which can be seen as complex meta-symbols operating in time and space – with individual sacred symbols interacting with each other, transforming themselves through symbolic processes, and even creating new sacred symbols.

Now, even as reason can be a useless hindrance before the face of the Divine, it remains an essential and indispensable tool before the face of Nature. Look at the Tree of Life: The Ruach cannot pass upwards through the Veil of the Abyss; but below that Veil, the Ruach shines its light on all; and the Tree cannot stand without it. Reason – Science – cannot and must not enter the holy of holies, the Sanctuary of the Divine, where only Religion may go. But in the World of Nature, which is the Manifestation of the Divine, Religion must give Science its due. Religion can sing about things that tie the tongue of Science; but when Science stands to speak, true Religion does well to listen, because the method of Science can greatly further the aim of Religion.

If, for example, a passage of sacred scripture speaks of things that we know, in a way that appears to contradict what we have found out about such things by experience and repeated experiment, then perhaps we would do well to re-evaluate the way we interpret that passage. If we hold to interpretations of holy writings that contradict what has been revealed to us by the disciplines of physics, astronomy, biology, genetics, and even history, then our religion becomes superstition, it becomes the enemy of Truth, and it thus loses its ability to refresh itself at the Well of the Divine, which is the source

of Truth.

Now, scientific knowledge is never absolute, and is constantly changing – the institution of Science is constantly trying to progress and to outdo itself – it is always reaching into the future. By contrast, religious tradition tries to remain constant, in order to provide us with a stable moral center, a way to maintain focus in our lives, and a way to promote harmonious group action – and in so doing, it seeks to anchor itself more deeply in our minds by extending itself more deeply into the past. We who honor both Science and Religious tradition must find a way to reconcile these seemingly opposing forces. When a religious tradition, extending into the past, contradicts what has lately been discovered in the realm of Science, we can still respect and honor that tradition as we would an ancient book, or a beloved grandparent; but – in the same way, we can also respectfully disagree with it, and apply ourselves to the slow and cooperative process of building new traditions upon the foundations of the old traditions, as our own legacy for future generations.

As we seek within our Order to strike a balance between Religion and Science, between the New and the Old, we must also seek to strike a balance between our identities as individuals and our identification with the group. Our organization has failed itself if it thwarts the will of its individual members; but it has also failed itself if it does not bring them together in harmonious activity.

Some wag once said that our Order can be characterized by the phrase: "Think for yourself and repeat after me." I think this phrase rather aptly summarizes the paradox of group effort, especially within Thelema. We must be true to ourselves, to our unique wills; to our personal judgment and our other individual gifts and faculties – and – we must also be willing make those little sacrifices and compromises that enable us to work together harmoniously, and synergistically, toward fulfillment of our common goals. If it is our will to participate in this group endeavor, then it must also be our will to make these small compromises, because there simply is no group endeavor without them. If it is your will to be a part of this group effort, then thy will be done! –And if your will is being done, does it really matter whether the gang will think of you as a "conformist"?

Consider the allegory of the tapestry from Liber 194: "...thus we gather up all the threads of human passion and interest, and weave them into an harmonious tapestry, subtly and diligently with great art, that our Order may seem an ornament even to the Stars that are in the Heavens at Night. In our rainbow-coloured texture we set forth the glory of the whole Universe–See thou to it, brother Magician, that thine own thread be strong, and pure, and of a colour brilliant in itself, yet ready to mingle in all beauty with those of thy brethren!"

As the book says, we need to gather up our threads into a harmonious tapestry – but we also need to keep our own, individual threads strong, I say even to make them stronger. To my amazement – and chagrin – I still occasionally hear of inquiries from junior members, who ask whether they really have to do what some local member of marginally higher degree has commanded them to do. I'd like to ask you all to help

stamp out this idea, that OTO degrees convey any kind of authority over other members of lower degrees. Remember that an initiation in OTO is not a seal of attainment, but an opportunity for attainment. In our system, authority is social and organizational in nature, it is conveyed by office, not by rank, and even that authority is limited and very specific to the particular office held. I'd like to ask all of you who hold positions of such authority to renew your commitment to guard yourselves against abusing that authority in any way, and against taking improper advantage of the social standing that inevitably stems from your position of authority.

Now, some of us hold administrative offices with relatively broad authority to formulate policy, others hold managerial offices with more circumscribed authority intended to implement policy; and some hold offices whose duties are "largely ceremonial." Our duties as officers may include such functions as ensuring that our sacred rituals are performed safely, faithfully, rightly, and reverently; they may include preserving the pax templi; or resolving disputes and offering good counsel; they may include defending the freedom, rights, property, and good name of our Order and of our Brothers and Sisters; but one thing they do not include is dictating what you – or anyone – should think. In fact, it is our duty to ensure that individuals maintain the right and ability to think for themselves.

I'm not saying that we officers don't have opinions – you all know better than that – nor am I saying that you shouldn't listen to our opinions – in many cases, they are very well-considered, insightful, initiated, and maybe even inspired opinions. We hope you will listen to them, but we also hope that you will use your own powers of reason, and honor your own insights, as you come to your own understanding of our Mysteries and of the Mysteries of Nature. Because, regardless of what titles we may or may not hold, regardless of our degree of initiation, and regardless of our seniority or lack thereof – we are all still learning.

Another balancing point within our system is that between the local body and Grand Lodge. Grand Lodge consists of several governing and administrative bodies, including the Electoral College, which governs the Lodges, Oases, and Camps, the supreme Grand Council, which governs the Chapters of Rose+Croix, and Temples of Kadosch, the Grand Tribunal, which handles disputes and complaints, and the Executive, which functions as the corporate board of directors and the primary source of national policy. The principal function of Grand Lodge is to develop, support, and oversee its local bodies.

The local bodies, in turn, are where most of the real action of the Order takes place. Grand Lodge may be the central nervous system of our fraternal organism, but the local bodies are its flesh and blood. Members need to look primarily to the local bodies for the services that the Order provides to individuals, such as initiations, Gnostic Masses and other E.G.C. rituals, seasonal rituals, Rites of Eleusis and other dramatic rituals; classes in Magick, Yoga, Qabalah, and comparative religion; access to reference materials, social events, and even pastoral counseling from properly-trained clergy. Grand Lodge expects all local bodies to work toward qualifying themselves to provide all these

services, and more.

The basic local body in the Man of Earth Triad is the Lodge. It is the only Man of Earth body mentioned in any of our formational documents. Camps and Oases are best viewed as proto-Lodges in different stages of development – a Camp is at the beginning stage, an Oasis is at an intermediate stage. In the past, Lodges have been identified with, and essentially owned, by specific individuals. The new Lodge will be different. The new Lodge will be a fully-formed local organization, with legal standing to rent facilities, or to purchase insurance, or to enter into any other legal agreement as necessary; with officers, a treasury, and a chain of succession to prevent its collapse in the event that the Master's chair suddenly falls vacant.

Local bodies must offer their services in a way that will safeguard and promote our spirit of Fraternity, that will attract new Stars to our little Galaxy, and that will truly magnify that which we adore. Our rituals should always be performed rightly, with as much joy and beauty as is possible, and with more each time. Candidates who come to initiation, and those who come to Gnostic Mass for the first time, should be awestruck by that joy and beauty, and power – it should sweep them into the presence of the Divine. All Brothers and Sisters – you – should actualize the living spirit of fraternity by contributing to, and participating in, these noble efforts to the greatest extent you can – by constantly helping your local body to exceed its past limitations. The more you put into your local body, the more it will give back to you, and the more we will all be able to give to the world.

So help your local body to grow, but not just in numbers, help it to grow in quality. If you have sponsored a candidate for initiation, take an interest in that person's progress. Encourage them to work to understand the initiation they have just undergone. Help them practice their signs, grips and words. Make sure they receive their study guides, and help them gain access to the materials they need. Help them remember their oaths, and support them when they face their inevitable ordeals. Encourage them to participate in local activities, find and suggest ways for them to apply their talents and abilities toward contributing to the collective effort of the local body. Infect them with your own enthusiasm.

Finally, be an example to those you sponsor, and to all your Brothers and Sisters. Realize in your self what our Order has offered to teach you. Be a model of self-actualization and self-control. Do not try to escape your oaths by forgetfulness, or sophistry, or hair-splitting – but seize them with joy and courage, as you would a shining sword, take them and cut down your own weaknesses and false limitations. Love and Honor your Brothers and Sisters, and what we have built together, and what we will build together. Open yourself up to the Divine that we seek, and let it shine forth from within you, for Thou art That.

Love is the law, love under will.

<http://hermetic.com/sabazius/SbSpeech4.htm>

35 captures

4 Dec 2003 - 25 Apr 2021

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About this capture

Address delivered by National Grand Master General Sabazius X°

to the Fourth National Conference of the U.S. O.T.O. Grand Lodge

Initiation

Saturday evening, August 9, 2003 e.v.

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

A Hermit, a Lover and a Man of Earth were all fishing together in a boat out in the middle of a lake. The Hermit says, "There is thirst. I shall go ashore and bring us back somewhat to drink."

So he climbs out of the boat, strides serenely across the surface of the lake to the concession stand on the shore, buys some cold, bottled spring water, strolls back across the lake, and calmly climbs back into the boat.

Some time later, the Lover says, "Brother, that water was indeed refreshing, but I thirst again. I'll shall return."

So he clambers out of the boat, sprints across the surface of the lake to the shore, selects a nice Merlot and three ample glasses, dances back across the lake, leaps back into the boat and pulls the cork.

Having witnessed these miracles, the Man of Earth thinks to himself, "This is truly incredible, but I believe I am ready to try this." So, after they've finished off the Merlot, he announces, "Brethren, I could sure use a Margarita right about now, and you look like you could, too. It is my will to walk to the shore from this boat, as you have done, and get us a few, forthwith."

Setting his face in an expression of grim resolve, he climbs deliberately up onto the

gunwale of the boat and, his heart pounding, prepares to step out onto the surface of the lake.

"On the rocks!" shouts the Lover.

"You got it!" replies the Man of Earth with a confident smile, and immediately plunges into the lake with an enormous splash.

As the Hermit and the Lover haul the soaking Man of Earth back into the boat, the Lover, pointing down and a little off to the side, says, "No, you have to step on the rocks."

Now, this little fable may seem somewhat more poignant to some of you than to others – but don't worry, it's just a matter of time. And time, is, of course, the medium in and by which initiation operates. Initiation is a dynamic interface between the past and the future.

The word 'initiation' signifies a beginning, a beginning of something new; but it also signifies an induction into some sort of system, whether that system be a particular spiritual, occupational, or academic discipline, or an institution of some sort, or even a stage of development. In any case, the initiate encounters transformation through the action of a pre-existent medium. The initiate chooses to set foot on a new path; but the path itself was already there in some form – what is new is the fact that this particular initiate is now walking on it. Initiation is the beginning of something new, and it is the conservation and renewal of something already established. "The more things change, the more they stay the same," or so they say.

The verb 'to initiate' is transitive, it takes both a subject and an object. The candidate becomes an initiate through the action of an initiator, whether that initiator be another person, or a book, or a life-changing event, or a praeter-human intelligence. A receiver cannot be its own transmitter. You can't teach yourself unless you have something to teach, and if you have something to teach, then you must already know it. The term 'self-initiation,' therefore, when taken in its strictest sense, involves a fundamental internal contradiction. There must be an initiator of some kind.

Since initiation is an ongoing process, human initiators typically operate within the context of an initiatory system. Now, some initiatory systems offer, in effect, a single initiation – the outsider graduates to insider-hood by a process of casting off the Old Falsehood in favor of the New Truth. This is the essence of the process of conversion – but an entirely new dimension unfolds when the same system offers multiple, additional initiations. Now the dualistic viewpoint of the convert is challenged with different perspectives; and what was absolute truth becomes an aspect of truth. If the initiate is up to this challenge, she may perceive a deeper significance of initiation; that the process of initiation itself represents a way of synergistically interacting with one's changing environment in a dance of continual transformation, adaptation, and evolution.

It is not only the candidate who is transformed by initiation. Every initiator is transformed and matured by the experience of every initiation she performs. Being an initiator can, for those whose will is so inclined, be as important an aspect of the great work as being initiated – as you initiators out there can attest. Each time you perform an initiation, you gain practical experience, as well as insights about people, fraternity, culture, and Magick; sometimes significant insights – at minimum.

In fact, the system itself cannot fail to be transformed by every initiation performed under its aegis. Techniques are refined, teachings are more fully understood and developed, procedures are streamlined and adapted to increasingly diverse circumstances. Furthermore, the very character of the system itself suffers or enjoys an incremental change with every new candidate initiated. Now, this does not mean that every initiate is entitled to mold the Order to his particular liking; however, as the addition of a single colored thread to a tapestry can cause new patterns in color and texture to emerge; so every initiate is a potential contributor to the growth, development, and evolution of our Order.

Each initiate brings something to the table, and that something has been partially formed by the culture in which that initiate has lived. Our Order is, in some ways, representative of a particular subculture within human society; but in other ways, it is a microcosm. As a microcosm of society, changes that ripple through the idea-body of society at large also ripple through the microcosmic idea-body of our Order. One might view this as an ongoing process of initiation in which our Order itself is the Candidate. This applies not only to our doctrine of aeons, but also to the more gradual changes that occur from year to year.

For better or for worse, cultural attitudes do change over time, and these changing attitudes and priorities are necessarily reflected in the living body of our Order. It would be a mistake to ignore these changes – to do so would ultimately render our Order little more than a museum of historical curiosities with neither relevance nor resources.

However, it would equally be a mistake for the Order to abandon its core principles, its identifying characteristics – its landmarks – in a futile, conformist bid for social approval. To do so would be to crown the lowest common denominator. Only insignificant banalities offend no-one.

Fundamental truths, great truths, initiatory truths never lose their relevance; but the ability to communicate them effectively depends a great deal on cultural context. This is especially true when, as is the case with so many great truths, it can only be honestly expressed in veiled form, via allegory and symbol. Sometimes new symbols come our way that can be useful to us. Sometimes traditional symbols can be rendered less useful when they are profaned, abused or otherwise become strongly associated with some negative or absurd idea or event. To take a rather extreme example, whatever meaning could be conveyed by the figure of a swastika prior to WWII must now contend with the powerful associations it acquired during that time. Symbols take on new meanings over time, and when placed in new cultural contexts; and this may require

additional explanation or emphasis when the symbol is simply too valuable to be abandoned and replaced.

Sometimes we illustrate great initiatory truths by examples from science, the study of nature; but science is a discipline that always seeks to outdo itself, and is constantly changing. The popular, essentially unquestioned notions of one generation may be regarded as silly superstitions by the next. Many assumptions about race, genetics, sexuality and gender that were commonly held in the nineteenth and twentieth centuries have been either disproved by scientific discoveries, or have simply been discarded by virtue of widespread contrary experience. Great truths, however, remain true, and this is the way they can be distinguished from quaint, ephemeral notions.

As this continuing process of initiation leads our Order into the future, it may, from time to time, become necessary for us to re-evaluate some of our policies and customs. We may find the need to adjust our course as an organization: to avoid new pitfalls; to take advantage of new opportunities; and to integrate what we have learned through experience. As we adapt to our continually changing circumstances, it is important to continue to reflect on the core principles enshrined in our traditions and mysteries – those principles that are of perennial value and significance – to endeavor to identify them, to understand them, and to ensure that they remain conserved and duly guarded.

Because, if we continue with this idea that our Order itself is the candidate in an ongoing process of large-scale initiation, then we must remember that it is not only the candidate who is transformed by initiation. It is the will of our Order to be an active agent for change in society, and every initiate of our Order partakes of that will. We may work this Magick in many different ways, according to what we each bring to the table: through teaching, through publishing, through putting on local events and events like this, through engaging in community service, through political action, through art, through music, through satire, and of course, through that old-time ceremonial; but in all cases we do this by living our lives by our core principles – by integrating the Light of our initiations into our very beings, so that it shines out as an inspiration to our friends, our co-workers, and to everyone we meet. So shall we manifest the initiation of the World into Thelema.

Love is the law, love under will.

<http://www.hermetic.com/sabazius/SbSpeech5.htm>

8 captures

4 Jul 2008 - 15 Jan 2017

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About this capture

Address delivered by National Grand Master General Sabazius X°

to the Fifth National Conference of the U.S. O.T.O. Grand Lodge

Heretics & Kings

Saturday evening, August 13, 2005 e.v.

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

Welcome to the fifth national conference of the U.S. O.T.O., known for some reason as NOTOCON. Our theme this year, as you know is "Heretics and Kings," a natural and obvious progression from the past themes of "Fraternity," "The Divine," and "Initiation."

This weekend, in keeping with our theme, we will be exploring our relationship as Thelemites to that which likes to think of itself as "mainstream society"; we will have a look at the ideas of heresy and orthodoxy within our own Thelemic culture; we will examine the concepts of leadership and sovereignty in broad and narrow contexts...
[secret content for attendees only]

After my last three addresses I've had presenters come up to me and tell me that I just delivered their presentation. I guess they wanted to make sure their comp was still valid. Anyway, I hope to avoid that this time, so I'll try to keep my remarks fairly brief, and incomprehensible.

According to traditional usages, heretics are those who dissent from religious authority in matters of doctrine; and kings are those who rule as sovereign authorities over their realms, whether large or small. Historically, heretics and kings haven't really gotten along very well, most of the time (and none of them really got along at all well with pirates, but that's really beside the point). Historically, a heretic was always someone who was on the losing side of a religious controversy. Those who were labeled as heretics rarely thought of themselves as such. They usually thought of themselves as the truly orthodox; it was those in power who were the heretics. More recently, though, in a world of relative religious tolerance and the spread of a world-view based on the new priesthood of science, a heretic has come to mean someone who is a rebel against any entrenched orthodoxy, whether that orthodoxy be within the religious community, or the scientific community, or the business community, or the bird watchers community or any other community. Under such conditions, the epithet of heretic has come to be one that may actually be sought after; although it is still just as likely that any heretic, whether so identified by his enemies or by himself, will view himself as a representative of the true and rightful orthodoxy.

Historically, a king was always someone who ruled over lots of other people. The Book

of the Law, though, implies a more individualized interpretation of the word: According to Crowley's Commentary, Kings may be seen as those individuals who are capable of understanding themselves, who have controlled the rabble in their own minds in order to do their Wills. On the other hand, a king, regardless of the size, scope, or nature of his realm, can still be a rigid enforcer of a stale, oppressive orthodoxy or a weak, ineffective pretender who allows his realm to be torn apart by rebels... or heretics... intent on establishing their own static, oppressive orthodoxies.

Perhaps there is a middle way. Perhaps it is possible for sovereign, free-thinking individuals, responsible to themselves, the masters of their own thoughts and emotions, to join together in fraternity in order to accomplish things that they could not do as mere individuals. Perhaps such individuals can be fraternally united by a set of ideas and customs without being oppressed by them. Perhaps it is possible for a ruler to govern with both tolerance and firmness. Perhaps it is possible to recognize and uphold freedom of thought and conscience, and still forestall division and fragmentation based on ideological and political differences and disagreements over the interpretation of texts. Perhaps it is possible to allow a body of ideas to evolve in parallel with an expanding understanding of the natural world without abandoning its fundamental, timeless principles. Perhaps it is possible to maintain a diversity of individual opinion, while presenting a unified and coherent face to the world.

I think it might be possible. Not easy, but possible.

I hope that was brief enough. Let me just add a few additional words about some current projects and other matters, and then we can proceed with the fun and frolic of the evening.

First: Local Body Development

You're all aware of the current push for local body development. We've had a policy in place for some time that Lodges are expected to have a dedicated Lodge facility in which to conduct their official events, and many Lodges--and Oases--are making this happen. We're looking for ways to make this easier for them, especially in terms of local revenue. We have completed our application to the IRS for a group tax exemption that would extend USGL's tax exempt coverage to those local bodies who responded to the GTG's recent request for information. If successful, this application would exempt all local dues and donations paid directly to those local bodies from federal taxation. We are also looking at various ways to encourage greater membership participation in local body development. As I've said before, the local bodies are really where the fundamental work of our Grand Lodge gets done: the initiations, the Gnostic Masses, the classes, the building of fraternity. There are, in my opinion, a lot of good reasons for Lodges to have dedicated Lodge facilities, but they all pertain to facilitating and enhancing that fundamental work. We need to keep that in mind as we move forward. If we acquire beautiful buildings, but lose our sense of fraternity in the process, then we will have built our temple on a foundation of sand. Can we have beautiful temples and maintain a strong sense of fraternity and community? Of course we can, but both need continued effort and dedication from all of us. And that doesn't mean just money.

Second: Education Committee

The Education Committee has set up, chaired, and staffed the first subcommittees, which are: the Ceremonial Magick Subcommittee; the Qabalah Subcommittee; the Yoga Subcommittee; the History, Philosophy, Mythology, and Religion Subcommittee; and the Divination, Astral, and Skrying Work Subcommittee. There is still room for new committee members, so, if you are at least a KEW and you think you have some significant expertise in one of more of these areas to contribute, then please talk to Sister KB.

Third: Pastoral Counseling

The Psychology Guild has developed a weekend workshop for Local Body Masters and EGC Clergy on pastoral counseling. The workshop was successfully beta-tested last month in the Bay Area, and plans are now being laid out for scheduling this workshop on a regional basis throughout the U.S., so watch for it. This workshop is coming as "highly recommended" for all existing and aspiring Local Body Masters and EGC clergy, and as "just short of mandatory" for all SGIGs, Grand Tribunal members, and EGC Bishops. For more information, please get in touch with Brother DS.

Fourth: USGL Library

Our library has now accumulated nearly 1000 titles, largely due to a bequest from Brother David Knouse of Hot Springs, Arkansas, who died last June. I expect the cataloguing of the new books to be completed by the end of next month, and by the end of the year, we should have our mail-order lending system in place. The catalog of available books will be posted on the USGL website, and members of at least V* will be able to apply for borrowing privileges to the Librarian.

Finally: For those of you who never read anything, we had a genuine milestone earlier this year. Brother Bill Heidrick retired from his role as International O.T.O. Treasurer General at the end of April. I would like to take this opportunity to personally thank Brother Bill Heidrick for 26 years of extraordinary service to O.T.O. in his role as both Grand Treasurer General and International Treasurer General.

Bro. Heidrick's role as IHQ Treasurer General has been assumed by Bro. Vere Chappell, who was our friendly and efficient GTG for seven years, until IHQ swooped down and abducted him from us, carrying him off to its European stronghold. Bro. Vere would actually like to speak to you for a moment, so I will now turn the microphone over to him. Given his current and past offices, and given what you've suspected about us all along, I'm sure you'll be perfectly shocked to learn that he intends to ask us for money. But I think you may agree that it's for a worthy cause.

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<http://www.hermetic.com/sabazius/SbSpeech5.htm>

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First: Local Body Development

You're all aware of the current push for local body development. We've had a policy in place for some time that Lodges are expected to have a dedicated Lodge facility in which to conduct their official events, and many Lodges--and Oases--are making this happen. We're looking for ways to make this easier for them, especially in terms of local revenue. We have completed our application to the IRS for a group tax exemption that would extend USGL's tax exempt coverage to those local bodies who responded to the GTG's recent request for information. If successful, this application would exempt all local dues and donations paid directly to those local bodies from federal taxation. We are also looking at various ways to encourage greater membership participation in local body development. As I've said before, the local bodies are really where the fundamental work of our Grand Lodge gets done: the initiations, the Gnostic Masses,

the classes, the building of fraternity. There are, in my opinion, a lot of good reasons for Lodges to have dedicated Lodge facilities, but they all pertain to facilitating and enhancing that fundamental work. We need to keep that in mind as we move forward. If we acquire beautiful buildings, but lose our sense of fraternity in the process, then we will have built our temple on a foundation of sand. Can we have beautiful temples and maintain a strong sense of fraternity and community? Of course we can, but both need continued effort and dedication from all of us. And that doesn't mean just money.

Second: Education Committee

The Education Committee has set up, chaired, and staffed the first subcommittees, which are: the Ceremonial Magick Subcommittee; the Qabalah Subcommittee; the Yoga Subcommittee; the History, Philosophy, Mythology, and Religion Subcommittee; and the Divination, Astral, and Skrying Work Subcommittee. There is still room for new committee members, so, if you are at least a KEW and you think you have some significant expertise in one of more of these areas to contribute, then please talk to Sister KB.

Third: Pastoral Counseling

The Psychology Guild has developed a weekend workshop for Local Body Masters and EGC Clergy on pastoral counseling. The workshop was successfully beta-tested last month in the Bay Area, and plans are now being laid out for scheduling this workshop on a regional basis throughout the U.S., so watch for it. This workshop is coming as "highly recommended" for all existing and aspiring Local Body Masters and EGC clergy, and as "just short of mandatory" for all SGIGs, Grand Tribunal members, and EGC Bishops. For more information, please get in touch with Brother DS.

Fourth: USGL Library

Our library has now accumulated nearly 1000 titles, largely due to a bequest from Brother David Knouse of Hot Springs, Arkansas, who died last June. I expect the cataloguing of the new books to be completed by the end of next month, and by the end of the year, we should have our mail-order lending system in place. The catalog of available books will be posted on the USGL website, and members of at least V* will be able to apply for borrowing privileges to the Librarian.

Finally: For those of you who never read anything, we had a genuine milestone earlier this year. Brother Bill Heidrick retired from his role as International O.T.O. Treasurer General at the end of April. I would like to take this opportunity to personally thank Brother Bill Heidrick for 26 years of extraordinary service to O.T.O. in his role as both Grand Treasurer General and International Treasurer General.

Bro. Heidrick's role as IHQ Treasurer General has been assumed by Bro. Vere Chappell, who was our friendly and efficient GTG for seven years, until IHQ swooped down and abducted him from us, carrying him off to its European stronghold. Bro. Vere would actually like to speak to you for a moment, so I will now turn the microphone over to him. Given his current and past offices, and given what you've suspected about us all along, I'm sure you'll be perfectly shocked to learn that he intends to ask us for money.

But I think you may agree that it's for a worthy cause.

Love is the law, love under will.

<http://www.hermetic.com/sabazius/SbSpeech6.htm>

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About this capture

Address delivered by National Grand Master General Sabazius X°

to the Sixth National Conference of the U.S. O.T.O. Grand Lodge

Beauty & Strength

Saturday evening, August 10, 2007 e.v.

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

Greetings of the eve of the First Night of the Prophet and his Bride, and welcome to the sixth national conference of the U.S. O.T.O. Before we get started with the business of the evening, namely the banquet, I'd like to update you on a few of the projects I mentioned last time. I'll have more to say after we eat.

First, as you probably know, our planning committee has finished our first strategic plan, which is a plan to help us define and achieve some of our near-term organizational goals, such as improving communications, providing more services and resources to local bodies, improving our outreach efforts and the consistency of our services, and bringing us a little closer to Crowley's vision for our Order as set forth in the Blue Equinox documents. We will be revisiting this plan every year for evaluation and updating—and, with a little bit of luck—it will help us to stay on track and efficiently manage our resources and efforts. I'd like to thank the planning committee for their work on this project. I consider myself privileged to be able to serve with such talented, dedicated and hard-working people.

Second, as you may know, we have completed our first USGL annual progress report, which is now available on the USGL website. If you haven't seen it yet, please download it and have a look.

Third, Local Body Development – Last year, I mentioned the Group Tax Exemption, which has now been completed. This procedure exempts all local dues and donations paid directly to participating local bodies from federal taxation. As I've said many times now, our local bodies are really where the fundamental work of our Grand Lodge gets done: the initiations, the Gnostic Masses, the classes, the building of our fraternal community—and this year, I'd just like to thank all our active local body masters and officers for doing such a fine job of it. I've heard the SGIG reports, and with very few exceptions, things are progressing quite well across the country. It's easy to raise the bar when our local bodies just sort of push it up on their own. I'm really pleased with the work you've been doing, and I'm proud of you.

Fourth, the Kaaba Colloquium – Since the last Notocon, Kaaba has been offered in Portland, Tucson, Orlando and Minneapolis, with the next one scheduled for Houston this Fall. Kaaba has continued to expand its offerings with new material and new presenters. Since last year, Kaaba organization has been shifted from the hosting local bodies to the Kaaba group, allowing the locals to focus on attending rather than on providing logistical support. I'd like to encourage all of our leaders, and aspiring leaders, national and local, to attend a Kaaba every couple of years, as the material grows and changes in keeping with our evolving local dynamics. They've yet to offer the same line-up twice, and new material is always in the works.

Fifth, the Education Committee – At the last NOTOCON, the Education Committee had just set up its subcommittees. So far, they have launched a web site that currently lists 23 traveling lecturers willing to speak on a variety of topics of interest. They have also developed course materials, currently in review, on several basic rituals, classical mythology, the God Pan, and an intro to the Qabalah. Please get in touch with Sister Kayla if you're interested in participating.

Sixth, Pastoral Counseling – since the last conference, we've held five pastoral counseling workshops at various locations around the country. The next one is scheduled for this winter in Chicago. We're now considering the possibility of "phase two" of the pastoral counseling program, with a deeper level of training for "graduates" of phase one.

Seventh, the USGL Library – which now has accumulated 1,377 titles, has published its catalog on the USGL website, and is actively lending to local body libraries as well as to individual members of VI* and up. It is still accepting donations, which can be made via a special Amazon.com wish list.

Finally, I'd like to call Brother Vere up here to update you on the Thoth Tarot restoration project.

[WILL]

Break for Banquet

Our theme this year, as you know is "Beauty and Strength." The tradition of giving a theme to our national conferences began in 1999 e.v., with our second national conference in Portland, Oregon; the theme of which was "Fraternity." Subsequent conferences were themed "The Divine" (2001 e.v.--Long Beach, California), "Initiation" (2003 e.v.--Troutdale, Oregon), "Heretics and Kings" (2005 e.v.--Reston, Virginia)...[secret content for attendees only]

This year, however, thanks to Beth, Steven, Kim, the members of Knights Templar Oasis and the NOTOCON Committee, we are in historic Salem, Massachusetts—a city renowned for the brutal persecution of a minority religion, which somehow managed to survive both the persecution and the fact that it didn't actually exist at the time, to become in modern times a major source of revenue for occult bookstores and renaissance costume shops worldwide. Salem, it seems, stands as a monument to some of the great forces that have shaped our history: intolerance, greed, treachery, hysteria, paranoia, and the entrepreneurial spirit. A marvelously fitting venue for one of our conferences.

While all that might have made a good conference theme, our theme this year is actually Beauty and Strength. This may have something to do with Chapter II, verse 20 of the Book of the Law, if so, no comment. Perhaps it also has something to do, however, with the polarity between Venus & Mars, the Bride & her Beast, etc., if we are to take the subtle hints of the rituals recently performed here. I'm sure you'll all be exploring this aspect of the symbolism as the weekend progresses.

Now, I understand that our dear Frater Hrumachis will have a bit more to say about this formula later; and I don't really want to pull the rug out from under him. So, for now, I'd just like to highlight a few aspects of it.

We're all familiar with Keats's equation of beauty and truth, and some of us have probably heard something said along similar lines near a certain spring. In the New Commentary on the Book of the Law, III:68, Crowley asks, "What is Beauty but the perfect expression of one's own Truth?"

Many come to Magick in search of personal power and freedom from oppression in one form or another. Some, when they find that power and freedom, find themselves facing a dilemma regarding what, exactly, to do with it. I think perhaps the most fortunate among us are those who learn to express their Truth in beauty—the artists, musicians, poets, dancers, actors, and other creative people among us. In Eight Lectures on Yoga, Crowley said that,

"[The student of Magick and Yoga] is, so to speak, an artist in the making..."
In the same work, he said,

"... the artist is in truth a very much superior being to the Yogi or the Magician. He can reply as St. Paul replied to the centurion who boasted of his Roman citizenship 'With a

great sum obtained I this freedom'; and Paul, fingering the Old School Tie, sneered: 'But I was free born.'"

In his essay Eden and the Sacred Oak, he said,

"The artist is he who can discover Beauty in all things, for nothing is common or unclean; and by unvarying determination to discover beauty man comes to the heaven of the artist."

And in Magick Without Tears, he said,

"There is no more potent means than Art of calling forth true Gods to visible appearance."

From these quotes and others, I think we can deduce the high spiritual and even magical regard in which Crowley held the artist. But further, in Liber Aleph, Crowley said,

"the Beatific Vision is of two orders, and in the formula of the Rosy Cross it is of the Heart and is called Beauty; but in the formula of the silver star ... it is of the mind, and is called wonder. Otherwise spoken, the former is of Art, a sensuous and creative perception; but the latter of science, and intellectual and intelligible insight."

Beauty and Wonder, Art and Science—these things seem to exist in polarity, but they are more closely related than one might think. In the New Commentary on Liber AL (III:56), Crowley also defined beauty as "the fitness of proportion." An ability to perceive and intuitively evaluate this fitness of proportion, i.e., a sense of esthetics, is as important for a scientist, an engineer, or a manager as it is for an artist.

Buckminster Fuller once said,

"When I am working on a problem, I never think about beauty. I think only how to solve the problem. But when I have finished, if the solution is not beautiful, I know it is wrong." Further, while a great deal of science consists of hard work, rigorous logic, and meticulous record-keeping, many scientific advances have been the result of dreams, hunches, and other forms of inspiration—the intuitive manifestation of genius or personal Truth. A classic example is August Kekule's formulation of the structure of the benzene ring based on a day-dream of a snake seizing its own tail, and there are many other similar examples of this. In this light, science itself can be viewed as a finely developed esthetic appreciation of the beauty of Nature.

In beauty, therefore, one may find Truth—in the beauty of Art, of Nature, and of Our Law, the Charter of Universal Freedom and the Joy of the World. As the Book says:

Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

Truer words were never written, Brothers and Sisters.

Yet the freedom of the artist, the pure beauty of nature, and the liberty of each of us to live our lives as we choose are still under threat—and despite all our progress, this threat may be greater now than in many years. The Slave Religions have used the weapons of fear, guilt, superstition, greed, terror and paranoia to achieve significant

gains in political, ideological, and cultural power during recent decades, notably in the forms of militant Islamic Fundamentalism and Christian Dominionism.

It takes strength to stand in defense of Beauty, Truth, and Freedom, and strength requires unity.

Even while we celebrate our diversity and individuality with justified exuberance, it is critical that we remember those principles we hold in common, and those things we owe to each other as brothers and sisters of this, our Holy Order.

We are a religious Order. Our religion is that of Thelema. Our Thelema is not some meaningless diversion like this so-called “Rabelaisian” Thelema—Saint Rabelais never intended his satirical, fictional device to serve as a practical blueprint for a real human society. And it is not some revisionist imposture, such as that put forth by some of the proponents of the so-called “New Aeon English Qabalah.” Our Thelema is that of the Book of the Law and the writings of Aleister Crowley—the Master Therion, the Prophet of the Aeon of Horus.

This is what we are about, and this is what we are—our guide is the Book of the Law, and our Law is “Do What Thou Wilt.”

Despite all our individual differences of manner, opinion, preference, interest, and enthusiasm, these are things on which we must agree.

How can we face the challenges of our age if we are divided against ourselves? Standing by our fundamental, shared principles does not mean that we must give up our individual wills, our freedom to create as we will and to be who we must be, or that we must let others do our thinking for us. Nor does it mean that we must lock ourselves into the past, like the Amish, blinding ourselves to the latest discoveries in physics, neuroscience, biochemistry, archaeology, anthropology, and genetics, or to the march of historical events and technological advances that continually transforms the cultural narrative of Western society.

Quite the contrary. Our Law is infinitely adaptable, and Truth has nothing to fear from Reality.

However, just as our Order must be firmly united to face the Slave Religions in strength, so must each of us be firmly united in ourselves to accomplish our True Wills. We must hold ourselves accountable for the Oaths we have taken, the commitments we have made, the allegiances we have forged, and the duties we have willingly accepted. In our dealings with each other, we must exercise the utmost in frankness and good faith. We must each become fluent in the literature of the Law of Thelema, we must learn to apply this Law in our day-to-day decisions and challenges, and we must extend it into the world for the benefit of those whose will it is to receive it. We must strengthen ourselves--and each other--with knowledge, wisdom, wit, energy, fraternity--and art.

There is strength in beauty, brothers and sisters, and there is beauty in strength.

Love is the law, love under will.

Introduction of musicians

<http://hermetic.com/sabazius/SbSpeech7.htm>

16 captures

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About this capture

Address delivered by National Grand Master General Sabazius X°

to the Seventh National Conference of the U.S. O.T.O. Grand Lodge

Unity Uttermost Showed

Saturday evening, August 8, 2009 e.v.

Seattle, Washington

Brothers and Sisters,

Do what thou wilt shall be the whole of the Law.

[Thanks, congratulations, news updates and committee reports omitted.]

The concept of unity or oneness brings with it, like a shadow, the concept of multitude, division, or manyness. The atomic unity of Hadit expands to manyness when encompassed by the vast, all-inclusive Unity of Nuit. The unity of the individual citizen becomes multitude when placed in the context of the Unity of the State. The unity of an individual action, such as tying a shoelace, is one of a myriad of individual actions and events that together constitute an individual's life. So the concept of Unity, apart from the concept of The Ultimate Unity, varies with the size of our magnifying glass. And, as Crowley pointed out a few times, the concept of The Ultimate Unity is an illusion brought about by the polarity of Zero and Two. Unity, then, is a matter of perception, dependent on scale and context.

This polarity of the Great and the Small, the divided and the undivided, unity and manyness, plays a significant role in mysticism of all sorts, the goal of which is often expressed as union of the individual life with the universal life.

[hilarious joke omitted: if you want the jokes, you have to attend NOTOCON]

With respect to our Thelemic concept of True Will--in its practical sense--we are all familiar with Crowley's analogy of a nail from *De Lege Libellum*: "Here Nature herself be your preacher: for in every phenomenon of force and motion doth she proclaim aloud this truth. Even in so small a matter as driving a nail into a plank, hear this same sermon. Your nail must be hard, smooth, fine-pointed, or it will not move swiftly in the direction willed. Imagine then a nail of tinder-wood with twenty points--it is verily no longer a nail. Yet nigh all mankind are like unto this. They wish a dozen different careers; and the force which might have been sufficient to attain eminence in one is wasted on the others: they are null."

Now, most human beings are a bit more interesting than your average nail, but that's a topic for another talk. Here we're considering the idea that you can truly excel at something you're good at if you apply yourself to it and cut out as many distractions as possible. This is really just common sense. However, it is conditioned by context.

A person who wishes to live truly independently, free from all foreign influences, free from all the conditions that might be imposed by other individuals on his or her life, is a person whose existence will indeed be focused on a single task: survival. Here is a person who will need to spend the bulk of his or her time maintaining adequate levels of food, water, clothing and shelter, because these things will not be provided by others. The lives of such individuals, engaged as they would be in much the same day-to-day activities out of sheer necessity, would tend to appear to an observer as being rather similar. Paradoxically, extremity in the search for individuality would lead to a particularly dull form of conformity.

Being a member of a group or society, on the other hand, although it involves giving up a certain level of self-reliance and independence, and thus of purity of individuality; provides a context in which the uniqueness of the individual can manifest. Individuals can specialize, labor can be divided, individual interests and preferences can be allowed to develop. Joint effort is often more efficient than individual effort, especially for large tasks, and the prosperity resulting from such efficiencies can result in the leisure required to pursue the discovery and cultivation of one's particular talents.

Isolation requires your nail to be hammered into a plank—society allows it to be used to carve, scribe, engrave, impale, or be applied to any of a multitude of purposes limited only by imagination.

Now, just as the concept of unity is conditioned by scale, I think we can see that Crowley's nail analogy is also conditioned by scale, as well as by time. Most individuals aren't born knowing the nature of their one true career in life. Lacking some kind of revelation, achieving such knowledge usually requires a quest involving a great deal of experimentation, trial and error. In fact, the knowledge of one's true purpose can take an entire lifetime to achieve. Even when such knowledge is achieved, it may be that

many stages are involved in accomplishing this purpose, many prerequisites are required, and many seemingly-unrelated tasks and disciplines can increase the value of its accomplishment.

The nail principle can, however, be applied effectively to any individual task to which you decide to set your mind, from tying your shoelace, to achieving Samadhi, to promulgating the Law of Thelema, to keeping your local dues current.

I consider the Order to be a special case of society—a voluntary association of individuals that share similar views regarding individuality. We recognize and celebrate each other's individual uniqueness—at least when we are at our best—and we work towards seeing to it that society at large at least tolerates it. We are, in a way, united by this common interest in individuality, and this unity is expressed and fostered by our rituals; by our group rituals in particular, in which we participate as if we were each an organ in a great body. I have definitely felt this sense of unity most strongly when acting in concert with my brothers and sisters to jointly achieve a particular ceremonial result, my mind focused, like a shining nail, on my prescribed and uniquely individual role, with the knowledge that the minds of my brothers and sisters are focused in the same way on theirs. And so do we paradoxically express our unity, and our individuality. Let us apply this principle to all that we do together, nationally and locally. For, as we read in Liber Librae, "if a chance thought can produce much effect, what cannot fixed thought do?"

Love is the law, love under will.

<http://hermetic.com/sabazius/intromass.htm>

140 captures

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About this capture

Introduction to the Gnostic Mass

by T. Apiryon

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Aleister Crowley wrote Liber XV, the Gnostic Mass, in 1913 in Moscow, the year after his appointment by Theodor Reuss as the X° Head of the British Section of O.T.O.

According to W.B. Crow, he wrote it "under the influence of the Liturgy of St. Basil of the Russian Church." Crowley published the Gnostic Mass three times during his life: in 1918 in *The International*, in 1919 in *The Equinox*, Volume III, No. 1 (the "Blue Equinox"), and in 1929/30 in Appendix VI of *Magick in Theory and Practice* ("MTP"). Theodor Reuss published a German variant in 1918. Jane Wolfe is reported to have

participated in celebrations of the Gnostic Mass with Crowley in Cefalù, but the first recorded public celebration of the Gnostic Mass was on Sunday, March 19, 1933 e.v., by Wilfred T. Smith and Regina Kahl in Hollywood, California. Crowley writes in Chapter 73 of his Confessions:

During this period (Note 2) the full interpretation of the central mystery of freemasonry became clear in consciousness, and I expressed it in dramatic form in 'The Ship'. The lyrical climax is in some respects my supreme achievement in invocation; in fact, the chorus beginning:

Thou who art I beyond all I am...

seemed to me worthy to be introduced as the anthem into the Ritual of the Gnostic Catholic Church, which, later in the year, I prepared for the use of the O.T.O., the central ceremony of its public and private celebration, corresponding to the Mass of the Roman Catholic Church.

While dealing with this subject I may as well outline its scope completely. Human nature demands (in the case of most people) the satisfaction of the religious instinct, and, to very many, this may best be done by ceremonial means. I wished therefore to construct a ritual through which people might enter into ecstasy as they have always done under the influence of appropriate ritual. In recent years, there has been an increasing failure to attain this object, because the established cults shock their intellectual convictions and outrage their common sense. Thus their minds criticize their enthusiasm; they are unable to consummate the union of their individual souls with the universal soul as a bridegroom would be to consummate his marriage if his love were constantly reminded that its assumptions were intellectually absurd.

I resolved that my Ritual should celebrate the sublimity of the operation of universal forces without introducing disputable metaphysical theories. I would neither make nor imply any statement about nature which would not be endorsed by the most materialistic man of science. On the surface this may sound difficult; but in practice I found it perfectly simple to combine the most rigidly rational conceptions of phenomena with the most exalted and enthusiastic celebration of their sublimity.

The word "Mass," according to the Roman Catholic Church, comes from the Latin word *Missa*, "dismissal," from the phrase used at the completion of some old liturgies, "*Ite, missa est*" ("Go, this is the dismissal"). Despite the origin of its name, the eucharistic ceremony of the Mass did not originate with Christianity, nor is it the exclusive property of any single religion. Crowley recognized in the Liturgies of the Roman and Russian Rites the intricate and beautiful patterns of a profound symbolic tradition, glimmering beneath the layered crust of scholastic religious dogma.

The eucharistic ritual which comprises the core of the Mass is far older than Christianity; in fact, some Protestant theologians have pointed to the Mass and its symbolic components as evidence of the corruption of the Catholic Church by the incorporation of

"idolatrous" pagan practices and doctrines. A few of the many examples of this include: the round Host and Paten conjoined with the silver crescent of the Chalice as obvious symbols of Sun and Moon; the Altar Cross as Cult Object (Omphalos, Linga or Sacred Tree); the baptismal font as sacred spring; the Litany of Saints an invocation of the spirits of the ancestors; and the Eucharist itself as a vestige of human sacrifice.

Some prehistoric totemic cults, by the evidence of certain modern totemic cults, may have created a sense of social bonding through ritual feasts, especially feasts which involved the consumption of the totem animal or plant. The Magic which entwined the destinies of the members of the totem-society with that of the totem animal or plant also entwined the destinies of the members of the totem-society with each other.

The sense of shared destiny, or shared Spirit or Magic, became so strong in some totemic cults that it began to take on its own unique identity, with its own attributes and even its own personality. Sometimes it would become closely identified with the personality of a particularly virtuous and powerful hero or shaman, an identification which would remain after the hero's death. The hero, identified with the cult Spirit, could not have been said to have truly died so long as the cult itself survived. He had become a divine man, a hybrid between mankind and the forces of nature, fully human yet also fully divine, who was dead and yet alive, who therefore possessed power over death and life.

The early worship of Dionysus, which may have developed in a similar way from the rites of a totemic society, included the drinking of wine and the consumption of the raw flesh of a sacrificial animal in a ritual called the Omophagia. The animal was either a bull, a fawn or a goat, all sacred to Dionysus in different locales, and it was ritually torn apart in commemoration of the dismemberment of Dionysus-Zagreus, the infant son of Zeus, at the hands of the Titans.

The flesh consumed in the wild Orgia of the Bacchantes was not, however, the mere flesh of a butchered animal. First, it was an animal of a type which was sacred to the God (i.e. a totem animal) and thus partaking of the God's vital nature. Second, the animal had ceremonially passed through the God's own greatest and most characterizing ordeal. By passing through this ritual of sympathetic magic, the animal was considered to have assumed the actual identity of the God. Its flesh, therefore, was believed to have become the very flesh of Dionysus himself. The vine was also sacred to Dionysus, and partook of his nature in a similar, totemic way. When the Bacchantes consumed the flesh and the wine, they consumed the actual body and blood of their God. By integrating the body of their God into the fabric of their own individual bodies, they effected the integration of the Spirit of God into the fabric of their own individual Spirits. This not only gave them access to the power and Magic of the God, it also gave them a strong sense of identity with their fellow Bacchantes, who were infused with the same divine Spirit. (Note 3)

Over time, Greek culture became more refined and complex through intercourse with other cultures, such as those of Egypt, Asia Minor and Phoenicia. The primitive worship

of Dionysus survived because it was itself amenable to evolution and development.

The Orpheans (who flourished in the 6th century p.e.v.) adopted the Dionysian religion as their own. They tempered the savagery of its rites, and used these refined rites to convey, by allegory, the philosophical teachings of their redemptive religion. Being ascetics and vegetarians, they substituted for the bloody Omophagia a bloodless sacramental communion of cakes made of meal and honey in remembrance of the slain son of God. The Orphic teachings, preserved in the Orphic Hymns and developed in the Greek Mysteries and the teachings of the most famous of the Orphic initiates, Pythagoras, exerted a great deal of influence on the development of later Hellenic religion and philosophy, particularly Neoplatonism and Gnosticism. By these routes they entered that highly successful syncretistic religion known as Christianity.

The word "Gnostic" is a Greek word which means "pertaining to knowledge." It is often used in reference to a group of early Christian religious systems which developed in the cultural, religious and philosophical melting pot of the Eastern Roman Empire during the first century, e.v. and were centered primarily in Alexandria, Egypt. Known collectively as Gnosticism, these systems, considered "heresies" by the developing Christian theocracy, attempted to fuse Judaic Christianity with Greek Philosophy, Egyptian Theurgy and other elements. Such systems included the teachings of Simon Magus, Basilides, Valentinus, Bardesanes and Marcion, as well as those of the groups known as Sethians and Naasenes. The term "Gnostic" may also be used to refer to other religious systems which, though non-Christian, shared many of the views of the Christian Gnostics. The Orphean religion was among these, so were the Hermetic teachings of the Egyptian Poimandres sect and the Manichaeian religion, and so is the religion of the Mandaean of southern Iraq.

In comparing the diverse patterns of the Gnostic tapestry, we note a few common threads:

- symbolic and practical syncretism;
- a cosmogony in which Matter is separated from Spirit by a series of emanations or Aeons, with the cosmos originating in a "mixture" of Spirit into Matter;
- varying degrees of anti-cosmic sentiment: devaluation of the created world and of material existence, expressed in either ascetism or libertinism;
- the doctrine that the human spirit is essentially divine;
- a system of redemption through mysticism and personal enlightenment which is represented in a soteriology of the "redeemed redeemer"; and
- an eschatology emphasizing the ultimate separation of the justified Souls from Matter and their return to pure Spirit.

Many, but not all, of the Gnostic systems placed the True God above the God worshipped by the great mass of humanity. This inferior God was often portrayed as an arrogant and tyrannical power, ignorant of its own origin and limitations. A number of Gnostic systems were characterized by an emphasis on the divine female counterpart to the Christos-figure, who was variously known as Sophia, Helena, Ennoia, or Barbêlô.

The elitism of most Gnostic systems led to their ultimate extinction in favor of the more populist and militant "orthodox" systems of Christianity, Islam and Zoroastrianism; and many of the original writings of the Gnostics were systematically destroyed. Some, however, have survived, notably the Corpus Hermeticum, the "Askew Codex," the "Bruce Codex," the "Akhmim Codex" and the Nag Hammadi Library, as well as the extant writings of the Manichaeans and Mandaeans. Much more information concerning the doctrines and beliefs of various forms of early Gnosticism have been transmitted by the writings of the early Christian anti-heretical writers such as Justin Martyr (c.100-c.165 e.v.), Irenaeus of Lyons (c.100-203 e.v.), Clement of Alexandria (c.155-c.210 e.v.), Tertullian of Carthage (c.155-c.230 e.v.), Hippolytus of Rome (170-235 e.v.) and Epiphanius of Salamis (315-403 e.v.), the last being a less reliable source than the others.

In addition to its transmission through literature, the Gnostic current appears to have wound its way through the middle ages in several distinct streams of tradition. The Hermetic Gnosis was incorporated into the allegorical science of Alchemy. Egyptian Gnosticism influenced Hebrew Hekalot and Merkabah mysticism which later developed into Qabalism. The Marcionite, and possibly Manichaean, Gnosis was preserved by the Paulicians of Armenia and possibly influenced the Bogomils of Bulgaria, who, in turn, helped to found the Cathar or Albigensian sects of Southern France in the 12 century. Catharism further influenced the development of medieval Jewish Qabalism as well as the chivalric legends of the Holy Grail, and united with esoteric Islamic ideas (with their own Gnostic and/or Neoplatonic influences) in the unorthodox Christianity of the Knights Templars. Kabbalism, Hermeticism and Templarism united in Rosicrucianism and Freemasonry; which formed the foundation for O.T.O., the Hermetic Order of the Golden Dawn and the A.: A.: The Valentinian Gnosis passed quietly into the structure and sacramental rituals of the Roman Catholic Church.

Discoveries of some of the Gnostic codices, the Elenchos of Hippolytus, and certain Cathar documents inspired the French Gnostic revival of the late 19th century e.v. The French Gnostic Revival blended elements of Templarism, Rosicrucianism, Church Christianity and historical Gnosticism in an attempt to reconstruct an independent Gnostic Church, one of the results of this was the foundation of our own Gnostic Catholic Church.

The union of the Gnostic Catholic Church and O.T.O. represented, therefore, a confluence of numerous Gnostic streams into a single body-- a body which was to achieve ultimate fruition upon the introduction of the last and most dynamic Gnostic current, the Law of Thelema, which was introduced into the O.T.O. and Gnostic Catholic Church by the Master Therion.

In composing Liber XV, Crowley attempted to uncover the hidden Gnostic tradition concealed within the ceremony of the Mass, to liberate it from bondage to the Scholastic theories and dogmas of Christian theology, and to demonstrate the fundamental continuity between this ancient tradition of Wisdom and the modern revelations and liberating philosophy of Thelema.

Go to the Gnostic Mass

Notes:

This essay was originally published in 1995 in "Mystery of Mystery: a Primer of Thelemic Ecclesiastical Gnosticism," published by J. Edward and Marlene Cornelius as Number 2 of the private Thelemic journal Red Flame.

Several minor errors have been corrected since publication in the Red Flame; notably the following:

Reuss's translation of the Gnostic Mass was published in 1918 rather than 1920; and a mention of Jane Wolfe's participation in Gnostic Masses celebrated by Crowley in Cefalù was added.

The summer of 1913 e.v. (Return)

The same Magic was wrought by the ancient Persians through the ritual consumption of the sacred Haoma drink, and by the Vedic Aryans with their Soma. (Return)

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History of the Gnostic Catholic Church

by T. Apiryon
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Jules Doinel and The Gnostic Church of France

The founder of the Gnostic Church was Jules-Benoît Stanislas Doinel du Val-Michel (1842-1903). Doinel was a librarian, a Grand Orient Freemason, an antiquarian and a practicing Spiritist. In his frequent attempts at communication with spirits, he was confronted with a recurring vision of Divine Femininity under various aspects. He gradually developed the conviction that his destiny involved his participation in the restoration of the feminine aspect of divinity to its proper place in religion.

In 1888, while working as archivist for the Library of Orléans, he discovered an original

charter dated 1022 which had been written by Canon Stephan of Orléans, a school master and forerunner of the Cathars who taught gnostic doctrines. Stephan was burned later the same year for heresy.

Doinel became fascinated by the drama of the Cathars and their heroic and tragic resistance against the forces of the Pope. He began to study their doctrines and those of their predecessors, the Bogomils, the Paulicians, the Manichaeans and the Gnostics. As his studies progressed, he became increasingly convinced that Gnosticism was the true religion behind Freemasonry.

One night in 1888, the "Eon Jesus" appeared to Doinel in a vision and charged him with the work of establishing a new church. He spiritually consecrated Doinel as "Bishop of Montségur and Primate of the Albigenses." After his vision of the Eon Jesus, Doinel began attempting to contact Cathar and Gnostic spirits in seances in the salon of Maria de Mariategui, Lady Caithness, Duchesse de Medina Pomar.

Doinel had long been associated with Lady Caithness, who was a prominent figure in the French Spiritist circles of the time, a disciple of Anna Kingsford, and leader of the French branch of the Theosophical Society. She considered herself a reincarnation of Mary Stuart; and interestingly, a Spiritist communication in 1881 had foreshadowed to her a revolution in religion which would result in a "New Age of Our Lady of the Holy Spirit." Doinel's Gnostic seances were attended by other notable occultists of various sects; including the Abbé Roca, an Ex-Catholic Priest and close associate of Stanislas de Guaita and Oswald Wirth. Communications from the spirits were generally received by means of a pendulum suspended by Lady Caithness over a board of letters.

At one seance, Doinel received the following communication:

"I address myself to you because you are my friend, my servant and the prelate of my Albigensian Church. I am exiled from the Pleroma, and it is I whom Valentinus named Sophia-Achamôth. It is I whom Simon Magus called Helene-Ennoia; for I am the Eternal Androgyne. Jesus is the Word of God; I am the Thought of God. One day I shall remount to my Father, but I require aid in this; it requires the supplication of my Brother Jesus to intercede for me. Only the Infinite is able to redeem the Infinite, and only God is able to redeem God. Listen well: The One has brought forth One, then One. And the Three are but One: the Father, the Word and the Thought. Establish my Gnostic Church. The Demiurge will be powerless against it. Receive the Paraclete."

At other seances, the Canon Stephan and one Guilhabert de Castres, Cathar Bishop of Toulouse in the 12th century, who was martyred at Montségur, were contacted. At another seance, in September of 1889, the "Very High Synod of Bishops of the Paraclete," consisting of 40 Cathar Bishops, manifested and gave their names, which were later checked against records in the National Library and proved to be accurate. The head of the Synod was Guilhabert de Castres, who addressed Doinel and instructed him to reconstitute and teach the gnostic doctrine by founding an Assembly of

the Paraclete, to be called the Gnostic Church. Helene-Ennoia was to assist him, and they were to be spiritually wedded. The assembly was to be composed of Parfaits and Parfaites, and was to take for its holy book the Fourth Gospel, the Gospel of John. The church was to be administered by male bishops and female "sophias," who were to be elected and consecrated according to the Gnostic Rite.

Doinel proclaimed the year 1890 as the beginning of the "Era of the Gnosis Restored." He assumed the office of Patriarch of the Gnostic Church under the mystic name of Valentin II, in homage to Valentinus, the 5th century founder of the Valentinian school of Gnosticism. He consecrated a number of bishops, all of whom chose a mystic name, which was prefaced by the Greek letter Tau to represent the Greek Tau Cross or the Egyptian Ankh.

Among the first of the bishops and sophias consecrated by Doinel were: Gérard Encausse, also known as "Papus" (1865-1916), as Tau Vincent, Bishop of Toulouse (later in 1890, Doinel joined the Martinist Order of Papus and swiftly became a member of its Supreme Council); Paul Sédir (real name Yvon Le Loup, 1871-1926) as Tau Paul, coadjutor of Toulouse; Lucien Chamuel (real name Lucien Mauchel) as Tau Bardesane, Bishop of La Rochelle and Saintes; Louis-Sophrone Fugairon (b. 1846) as Tau Sophronius, Bishop of Béziers; Albert Jounet (1863-1923) as Tau Théodote, Bishop of Avignon; Marie Chauvel de Chauvigny (1842-1927) as Esclarmonde, Sophia of Varsovie; and Léonce-Eugène Joseph Fabre des Essarts (1848-1917), as Tau Synesius, Bishop of Bordeaux.

The Church consisted of three levels of membership: the high clergy, the low clergy, and the faithful. The high clergy consisted of male/female pairs of bishops and sophias, who were responsible for church administration. They were elected by their congregations and later confirmed in office by formal consecration by the patriarch. The low clergy consisted of pairs of deacons and deaconesses, who acted under the direction of the bishops and sophias, and were responsible for conducting the day-to-day church activities. The Faithful, or lay members of the Church, were referred to as Parfaits (male) and Parfaites (female), designations which translate as "Perfect," and which derive from Catharism. However, in Doinel's church, the term "Perfect" was not understood in the Cathar sense as someone who had taken strict vows of asceticism, but was interpreted as including the two higher divisions of the Valentinian threefold classification of the human race: the Pneumatics and the Psychics; but excluding the lower division, the materialistic Hylics. Only individuals judged to be of high intelligence, refinement and open mind were admitted to Doinel's Gnostic Church.

Doinel's Gnostic Church combined the theological doctrines of Simon Magus, Valentinus and Marcus (a later Valentinian noted for his development of the mysteries of numbers and letters and of the "mystic marriage") with sacraments derived from the Cathar Church and conferred in rituals which were heavily influenced by those of the Roman Catholic Church. At the same time, the Gnostic Church was intended to present a system of mystical Masonry.

A Gnostic Mass, called the Fraction du pain or "Breaking of the Bread" was composed. The sacramental liturgy of the Church was completed by the inclusion of two Cathar sacraments, the Consolamentum and the Appareillementum.

Leo Taxil

In 1881, a young anti-clericalist named Gabriel-Antoine Jogand-Pages was made a Freemason. Within a year, he resigned from Masonry, converted to Catholicism, and began one of the most notorious propaganda campaigns in the history of Occultism. Under the pseudonym of Leo Taxil, Jogand published a number of books and articles in which he "proved" that Freemasonry, Rosicrucianism, Martinism and other similar organizations were utterly satanic in nature, and posed a dire threat to Christian European civilization. According to Taxil, all such organizations were secretly controlled by the mysterious "Order of the Palladium," a ruthless, terrible and extremely secretive body within the heart of Freemasonry which worshipped the Devil with inhuman rites and received commands directly from the Prince of Darkness himself. The Palladists were allegedly headed by Albert Pike, Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry, and a High Priestess named Diana Vaughan. Miss Vaughan, a direct descendant of the 17th century Rosicrucian and Alchemist Thomas Vaughan, had been corresponding with Taxil. Her heart had evidently been softened by one too many child sacrifices, and she had secretly written to Taxil to inquire about how she might be saved. Her correspondence also revealed many shocking secrets of the devilish world of the Masonic Inner Circle: luciferian symbolism contained in seemingly innocent emblems and phrases; gruesome human sacrifices and obscene phallic orgies conducted in hidden chambers of infernal worship carved beneath the Rock of Gibraltar; and terrifying conspiracies for world satanic domination.

Needless to say, Jogand/Taxil's works became quite popular. They rapidly gained him the notice and smug patronage of the Roman Catholic Church, and he even obtained an official audience with Pope Leo XIII in 1887.

Ultimately, Miss Vaughan, by then world-famous, decided once and for all to renounce Satan and convert to Catholicism. The Church eagerly anticipated her public introduction, which Jogand/Taxil scheduled for April 19, 1897. To a lecture hall filled with Catholic Clergy and Freemasons, Jogand revealed that Diana Vaughan was none other than his secretary, but that there was no point in introducing her, because she had never been a High Priestess of the Palladists. In fact, there had never been an Order of the Palladium. He, Gabriel Jogand, had fabricated the entire story as a monumental joke at the expense of the Church. He had remained a faithful anti-clericalist all along. The Masons present found this revelation intensely amusing. The Catholic clergy present did not. Fortunately for the proprietors of the lecture hall, the police were summoned before a full-scale riot had broken out.

Jogand's success had been due, primarily, to his journalistic flair and to the credibility he enjoyed as a result of his enormous erudition; however, another significant factor in his success was his shrewd recruitment of a number of strategic, and totally unwitting,

collaborators.

Doinel's Defection

In 1895, Jules Doinel suddenly abdicated as Patriarch of the Gnostic Church, resigned from his Masonic Lodge, and converted to Roman Catholicism. Under the pseudonym "Jean Kostka," he attacked the Gnostic Church, Masonry and Martinism in a book called *Lucifer Unmasked*. For the next two years, Doinel collaborated with Taxil in articles denouncing the organizations that were formerly so much a part of his life. "Lucifer Unmasked" itself was probably a collaborative effort; its style betrays Jogand/Taxil's hand.

Encausse remarked later that Doinel had lacked "the necessary scientific education to explain without trouble the marvels which the invisible world squandered on him." Therefore, Encausse theorized, Doinel faced a choice between conversion or madness; and, said Encausse, "Let us be thankful that the Patriarch of the Gnosis has chosen the first way."

Doinel's defection was a devastating blow to the Gnostic Church, but it managed to survive. Interim control of the Church was assumed by the Synod of Bishops, and at a High Synod in 1896, they elected one of their bishops, Léonce-Eugène Fabre des Essarts, known as Tau Synesius, to succeed Doinel as patriarch.

Fabre des Essarts was a Parisian occultist, a Symbolist poet and a scholar of the Gnosis and Esoteric Christianity. He and another Gnostic Bishop, Louis-Sophrone Fugairon (Tau Sophronius), a physician who was also a scholar of the Cathars and the Knights Templar, entered into a collaborative relationship to continue the development of the Gnostic Church. Together, they began to shift the emphasis of the teachings of the Gnostic Church away from Gnostic theology and towards a more general view of "occult science."

In 1899, two years after Leo Taxil had exposed his hoax, Doinel began to correspond with Fabre des Essarts. In 1900 he requested reconciliation with the Gnostic Church and readmission as a bishop. As his first act of consecration as Patriarch of the Gnostic Church, Fabre des Essarts reconsecrated his former patriarch as Tau Jules, Bishop of Alet and Mirepoix.

In 1901, Fabre des Essarts consecrated twenty-year old Jean "Joanny" Bricaud (1881-1934) as Tau Johannes, Bishop of Lyon. Between 1903 and 1910, he consecrated twelve more Gnostic Bishops, including Leon Champrenaud (1870-1925) as Tau Théophane, Bishop of Versailles; René Guenon (1886-1951) as Tau Palingénus, Bishop of Alexandria; and Patrice Genty (1883-1964) as Tau Basilide.

After the death of Fabre des Essarts in 1917, the Patriarchate of the Gnostic Church was assumed by Léon Champrenaud (Tau Théophane). Champrenaud was succeeded by Patrice Genty (Tau Basilide) in 1921, who put l'Église Gnostique de France to rest in

1926 in favor of Jean Bricaud's Église Gnostique Universelle.

L'Église Catholique Gnostique

Jean Bricaud, Tau Johannes, had been educated in a Roman Catholic seminary, where he had studied for the priesthood, but he renounced his conventional religious pursuits at the age of 16 to pursue mystical occultism. He became involved with the "Eliate Church of Carmel" and the "Work of Mercy" founded in 1839 by Eugène Vintras (1807-1875); and the "Johannite Church of Primitive Christians," founded in 1803 by the Templar revivalist Bernard-Raymond Fabré -Palaprat (1777-1838). He had met Encausse in 1899 and had already joined his Martinist Order.

In 1907, with the encouragement (if not direct pressure) of Encausse, Bricaud broke from Fabre des Essarts to found his own schismatic branch of the Gnostic Church. Fugairon decided to join Bricaud. The primary motive for this schism seems to have been the desire to create a branch of the Gnostic Church whose structure and doctrine would more closely parallel those of the Roman Catholic Church rather than those of the Cathar Church (for instance, it included an Order of Priesthood and baptism with water); and which would be more closely tied to the Martinist Order. Doinel had been a Martinist, Bricaud was a Martinist, but Fabre des Essarts was not. Bricaud, Fugairon and Encausse at first tentatively named their branch of the church L'Église Catholique Gnostique (the Gnostic Catholic Church). It was announced as being a fusion of the three existing "gnostic" churches of France: Doinel's Gnostic Church, Vintras's Carmelite Church, and Fabré -Palaprat's Johannite Church. In February of 1908, the episcopal synod of the Gnostic Catholic Church met again and elected Bricaud its patriarch as Tau Jean II. After 1907, in order to clearly distinguish the two branches of the Gnostic church, L'Église Gnostique of Fabre des Essarts became generally known as L'Église Gnostique de France.

The 1908 Paris Conference

On June 24, 1908, Encausse organized an "International Masonic and Spiritualist Conference" in Paris, at which he received, for no money, a patent from Theodor Reuss (Merlin Peregrinus, 1855-1923), head of O.T.O., to establish a "Supreme Grand Council General of the Unified Rites of Antient and Primitive Masonry for the Grand Orient of France and its Dependencies at Paris." In the same year, the name of L'Église Catholique Gnostique was changed to L'Église Gnostique Universelle (the Universal Gnostic Church).

About four years later, two important documents were published: the Manifesto of the M.:M.:M.: (The M.:M.:M.: was the British Section of O.T.O.), which included the "Gnostic Catholic Church" in the list of organizations whose "wisdom and knowledge" are concentrated in O.T.O.; and the "Jubilee Edition" of The Oriflamme, the official organ of the Reuss O.T.O., which announced that L'Initiation, Encausse's journal, was the "Official Organ of the Memphis and Mizraim Rites and the O.T.O. in France," with Encausse listed as the publisher.

The precise details of the transactions of the 1908 Paris conference are unknown, but based on the course of subsequent events, the logical conclusion is that Encausse and Reuss engaged in a fraternal exchange of authority: Reuss receiving episcopal and primatial authority in l'Église Catholique Gnostique and Encausse receiving authority in the Rites of Memphis and Mizraim. For his German branch of the Church, Reuss translated l'Église Catholique Gnostique into German as Die Gnostische Katholische Kirche (G.K.K.); while Encausse, Fugairon and Bricaud changed the name of their French branch of the Church to l'Église Gnostique Universelle (E.G.U.), with Bricaud as patriarch. As with all of his other organizational acquisitions, Reuss included the G.K.K. under the umbrella of O.T.O. For their part, Bricaud, Fugairon and Encausse declared the E.G.U. to be the official church of Martinism in 1911.

The E.G.U. and the Antioch Succession

After assuming the Patriarchate of the Universal Gnostic Church, Bricaud became friendly with Bishop Louis-Marie-François Giraud (Mgr. François, d. 1951), an ex-Trappist Monk who traced his episcopal succession to Joseph René Vilatte (Mar Timotheos, 1854-1929). Vilatte was a Parisian who had emigrated to America early in life. He was a lifelong religious enthusiast, but he was unable to find fulfillment within the strictures of the Roman Catholic Church; so, in America, he began a quest for a religious environment more congenial to his personality and ambitions. He wandered from sect to sect, serving for a time as a Congregationalist minister, later being ordained to the priesthood within the schismatic "Old Catholic" sect. He ultimately obtained episcopal consecration in 1892 at the hands of Bishop Antonio Francisco-Xavier Alvarez (Mar Julius I), Bishop of the Syrian Jacobite Orthodox Church and Metropolitan of the Independent Catholic Church of Ceylon, Goa and India, who had in turn received consecration from Ignatius Peter III, "Peter the Humble," Jacobite Orthodox Patriarch of Antioch. Vilatte consecrated Paolo Miraglia-Gulotti in 1900; Gulotti consecrated Jules Houssaye (or Hussay, 1844-1912) in 1904, Houssaye consecrated Louis-Marie-François Giraud in 1911; and Giraud consecrated Jean Bricaud on July 21, 1913.

This consecration was important for Bricaud's church because it provided a valid and documented apostolic episcopal succession, which was recognized by the Roman Catholic Church as valid but "illicit" (i.e., spiritually efficacious, but unsanctioned and contrary to Church policy). The apostolic succession was also widely perceived as reflecting a transmission of true spiritual authority in the Christian current extending as far back as Saint Peter; and even further to Melchizedek, the semi-mythical priest-king of Salem who served as priest to the Hebrew patriarch Abraham. It provided Bricaud and his successors with the apostolic authority to administer the Christian sacraments; which was important because many of the members of the Martinist Order were of the Catholic faith, but as members of a secret society, were subject to excommunication if their Martinist affiliation became known. The E.G.U. thus offered continued assurance of salvation to Catholic Christians who were Martinists or who wished to become Martinists.

After Encausse's death in 1916, the Martinist Order, and the French sections of the Rites of Memphis and Mizraim and the O.T.O. were briefly headed by Charles Henri Détré (Teder). Détré died in 1918 and was succeeded by Bricaud.

On May 15, 1918, Bricaud consecrated Victor Blanchard (Tau Targelius) who had been secretary to Encausse and Détré. On September 18, 1919, Bricaud reconsecrated Theodor Reuss sub conditione (this term refers to a consecration which is intended to remedy some "defect" of a previous consecration), thereby endowing him with the Antioch succession, and appointed him "Gnostic Legate" of the E.G.U. to Switzerland.

Disagreements soon erupted between Bricaud and Blanchard over leadership of the Martinist Order, which developed into a violent mutual hostility. Blanchard eventually broke with Bricaud to form his own schismatic Martinist Order, which was to be known as the "Martinist and Synarchic Order." Blanchard's branch later participated in the formation of an "ecumenical council" of occult rites known by the initials F.U.D.O.S.I., from which H. Spencer Lewis's A.M.O.R.C. drew much of its authority. In turn, Bricaud's branch, under his successor Constant Chevillon, joined with R. Swinburne Clymer, Lewis's Rosicrucian adversary, to form a rival council called F.U.D.O.F.S.I.

Blanchard went on to consecrate at least five other Gnostic Bishops under his own authority, including Charles Arthur Horwath, who later reconsecrated, sub conditione, Patrice Genty (Tau Basilide), the last patriarch of l'Église Gnostique de France, who had previously been consecrated in Doinel's spiritual succession by Fabre des Essarts; and Roger Ménard (Tau Eon II), who then consecrated Robert Ambelain (Tau Robert) in 1946. Ambelain proceeded to found his own Gnostic Church, l'Église Gnostique Apostolique, in 1953, the year of Blanchard's death. Ambelain consecrated at least 10 Gnostic Bishops within l'Église Gnostique Apostolique, including Pedro Freire (Tau Pierre), Primate of Brazil; Andre Mauer (Tau Andreas), Primate of Franche-Comte; and Roger Pommery (Tau Jean), Titular Bishop of Macheronte.

Bricaud died on Feb. 21, 1934, and was succeeded as Patriarch of the E.G.U. and as Grand Master of the Martinist Order by Constant Chevillon (Tau Harmonius). Chevillon was consecrated by Giraud in 1936, and he subsequently consecrated a number of bishops himself, including R. Swinburne Clymer in 1938 and Arnold Krumm-Heller (founder of the Fraternitas Rosicruciana Antiqua and Reuss's O.T.O. representative for South America) in 1939. During World War II, the Vichy puppet government of occupied France banned all secret societies, and on April 15, 1942, the E.G.U. was officially dissolved by the government. On March 22, 1944, Chevillon was brutally assassinated by soldiers of Klaus Barbie's occupation forces.

The E.G.U. was revived after the war; and in 1945 Tau Renatus was elected as the successor to the martyred Chevillon. Renatus was succeeded in 1948 by Charles-Henry Dupont (Tau Charles-Henry), who stepped down in 1960 in favor of Robert Ambelain (Tau Jean III), who had achieved considerable prominence through his writings. Ambelain finally put l'Église Gnostique Universelle to rest in favor of his own Église

Gnostique Apostolique.

Tau Jean III was succeeded as patriarch of l'Église Gnostique Apostolique by André Mauer (Tau Andreas) in 1969, who was succeeded by Pedro Freire (Tau Pierre), primate of South America, in 1970. The same year, Freire had been reconsecrated as Mar Petrus-Johannes XIII, patriarch of l'Église Gnostique Catholique Apostolique, by Dom Antidio Vargas of the Brazilian Catholic Apostolic Church (Note 2). On his death in 1978, Freire was succeeded by Edmond Fieschi (Tau Sialul I), who abdicated as patriarch in favor of his coadjutor Fermin Vale-Amesti (Tau Valentinus III), who declined to accept the office; effectively putting l'Église Gnostique Apostolique as well as l'Église Gnostique Catholique Apostolique to rest as international organizations. A North American autocephalous branch of l'Église Gnostique Catholique Apostolique survived under the leadership of Primate Roger Saint-Victor Hérard (Tau Charles), who consecrated a number of bishops but died in 1989 without appointing a successor. Several of Hérard's bishops are still active in the U.S.

The G.K.K. and the E.G.C.

Aleister Crowley (1875-1947) joined Reuss's O.T.O. as a VII° in 1910 (at the time, any 33 Scottish Rite Mason could join O.T.O. at the VII° level). On June 1, 1912, Crowley received from Reuss the IX° and his appointment as National Grand Master X° for Ireland, Iona, and all the Britains (the British Section of O.T.O. was called *Mysteria Mystica Maxima*, or M.:M.:M.:), taking the name "Baphomet" as his magical title. The next year, he published the Manifesto of the M.:M.:M.:, which includes the "Gnostic Catholic Church" in the list of organizations whose "wisdom and knowledge" are concentrated in O.T.O.

Crowley also wrote Liber XV, the Gnostic Mass, in 1913. Liber XV was first published in 1918 in *The International*, then again in 1919 in *The Equinox*, Vol. III, No. 1 (the "Blue Equinox"), finally in 1929/30 in Appendix VI of *Magick in Theory and Practice*. Crowley adopted the Latin name *Ecclesia Gnostica Catholica* (E.G.C.) for use in Liber XV. Bricaud had used this name in the title of a Mass he circulated around 1908, but it was not generally used prior to Crowley's use of it in Liber XV.

In Chapter 73 of Crowley's *Confessions*, he states that he wrote the Gnostic Mass as the "Ritual of the Gnostic Catholic Church," which he prepared "for the use of the O.T.O., the central ceremony of its public and private celebration, corresponding to the Mass of the Roman Catholic Church." It is evident that Crowley viewed the Gnostic Catholic Church and the O.T.O. as inseparable; particularly with respect to the IX° of O.T.O., into which Crowley had been initiated the year before he wrote the Gnostic Mass, and which is termed the "Sovereign Sanctuary of the Gnosis."

In 1918, Reuss translated Crowley's Gnostic Mass into German, making a number of editorial modifications, and published it under the auspices of O.T.O. In his publication of the Gnostic Mass, Reuss listed Bricaud as the Sovereign Patriarch of l'Église Gnostique Universelle, and himself as both the Gnostic Legate to Switzerland for

l'Église Gnostique Universelle, and as the Sovereign Patriarch and Primate of Die Gnostische Katholische Kirche, a title which he may have received at the 1908 Paris conference.

Crowley's Gnostic Mass, despite its many structural similarities to the Mass of the Roman Catholic Church, is expressly a Thelemic ritual rather than a Christian one. Reuss's translation preserved the essentially Thelemic/Gnostic character of the ritual, although it indicates that Reuss's understanding of Thelema diverged somewhat from Crowley's. Reuss's publication of the Gnostic Mass was a significant event for two reasons: it represented the declaration of independence of Ecclesia Gnostica Catholica from Église Gnostique Universelle, and it represented the church's formal acceptance of the Law of Thelema at the highest level.

The Modern E.G.C.

After Reuss, the succession to leadership of the Thelemic Gnostic Catholic Church within O.T.O. passed to his successor as Outer Head of the Order (O.H.O.), Aleister Crowley, whose accession in 1922 restored the original version of the Gnostic Mass. Crowley appears to have celebrated the Gnostic Mass a number of times at his Abbey of Thelema in Cefalù, Sicily. He also made an audio recording of the Gnostic Mass some time during the 1930s, with a singer named Dolores Sillarno singing the lines of the priestess, but only portions of this recording seem to have survived.

It is unclear whether Charles Stansfeld Jones (1886-1950), who served as Grand Master X° for North America under both Reuss and Crowley, ever celebrated the Gnostic Mass as part of his O.T.O. activities. However, one of the members of his Agapé Lodge in Vancouver, British Columbia was a man named Wilfred T. Smith (1887-1957). Smith moved to Southern California in the 1920s, and in 1930, began to assemble an O.T.O. working group in Hollywood. This group began to celebrate the Gnostic Mass on a weekly basis in 1933; and in 1935 the group was chartered as Agapé Lodge (the second O.T.O. Lodge of that name). The next year, Crowley appointed Smith as National Grand Master General X° for the United States. The Gnostic Mass was celebrated every Sunday evening at Agapé Lodge by Smith and priestess Regina Kahl (1891-1945) from 1933 until 1942, when the Lodge moved to a new facility in Pasadena, California (Note 3). Jane Wolfe (1875-1958), who had studied with Crowley personally during the 1920s in Cefalù, assisted Smith and Kahl in developing a standard of performance for the Gnostic Mass, and frequently served as deacon in the ceremony.

Crowley died in 1947, and was succeeded as O.H.O. by Karl Germer (Saturnus, 1885-1962). During Germer's tenure as O.H.O., the only group regularly celebrating the Gnostic Mass was the Swiss O.T.O. under Hermann Metzger (1919-1990), which began celebrating the Gnostic Mass in the 1950s at its temple in Stein. Germer died in 1962, without naming a successor. The O.T.O. was dormant in the U.S. from 1962 until 1969, when Grady McMurtry (Hymenaeus Alpha, 1918-1985), the last ranking officer of O.T.O. International Headquarters remaining active, exercised emergency powers

granted to him in the 1940s by Crowley and acceded to the office of Caliph and O.H.O. of O.T.O. In July of 1977, Hymenaeus Alpha and the members of the newly-revived O.T.O. formally celebrated the Gnostic Mass-- the first time in the U.S. since the days of Agapé Lodge.

Unlike the other organizations encompassed by O.T.O., E.G.C. has its own published ritual which could be practiced outside the context of the O.T.O. initiation structure. The Gnostic Mass has its own officers. Although the ritual calls for them to make use of the signs of various O.T.O. degrees, the officers do not have an immediately obvious correlation with O.T.O. degrees. Liber XV also refers to the administration of other sacramental rites such as baptisms, confirmations, marriages and the ordination of clergy. The E.G.C. could, theoretically, operate independently of O.T.O. In 1979, under Hymenaeus Alpha, a non-profit religious corporation independent of O.T.O. was established under the name "Ecclesia Gnostica Catholica." This was a well-intentioned but short-lived attempt to spread Thelema to a broader audience than it was believed O.T.O. was able to do. The E.G.C. developed its own policies and procedures for baptisms, confirmations and ordinations (which are alluded to in Liber XV), and its own hierarchy of bishops, priests, priestesses, exorcists, novices and deacons-- largely based on the traditions of the Roman Catholic Church. Between Fall 1984 and Fall 1985, the independent E.G.C. produced four numbers of a publication called Ecclesia Gnostica.

Grady McMurtry died in 1985, and in accordance with his wishes, his successor was elected by vote of the Sovereign Sanctuary of the Gnosis, the IX° membership of the O.T.O. His successor took the magical title Hymenaeus Beta. When Hymenaeus Beta took office, he perceived that the divergence of the paths of E.G.C. and O.T.O. would ultimately be unhealthy for the development of Thelema. The O.T.O. required the focus and open social structure provided by the regular celebration of the Gnostic Mass, and the E.G.C. required the perspective and esoteric teachings of the O.T.O. initiatory system. Hymenaeus Beta dissolved the E.G.C. corporation in 1985, and in 1987, reintegrated the E.G.C. into the O.T.O. by incorporating provisions in the O.T.O. Bylaws specifying that there was to be a class of O.T.O. membership called "Ecclesiastical Membership," which would consist of the bishops of the E.G.C. Since it was believed at the time that cells of the "Gnostic Catholic Church" existed outside O.T.O., provisions were included in the Bylaws which permitted the bishops of such branches to affiliate with O.T.O. as Ecclesiastical Members upon mutual recognition (Note 4).

The Ecclesiastical Members were allowed to exercise their "traditional" episcopal powers with little interference. The new E.G.C., consisting of the Ecclesiastical Membership of O.T.O., published four numbers of a newsletter called Gnostic Gnews between December 1988 and September 1989.

When the E.G.C. converted from Christianity to Thelema, it ceased to be an institution dedicated to the administration of Christian sacraments. Therefore, a valid Christian apostolic succession was no longer of critical relevance. The traditional apostolic succession may be of some interest and value within the Thelemic E.G.C. as an aspect

of the traditions inherited from the pre-Thelemic French Gnostic Church, and as a form of symbolic successorship to the great Christian, Hebraic and Pagan religious systems of the past. However, for a church which purports to represent the Thelemic religion, an "apostolic" or sacerdotal succession from the Prophet of Thelema is far more relevant, in a purely spiritual and theological sense, than a succession from the apostles of the "Pale Galilean."

However, it was commonly held within the E.G.C. under Hymenaeus Alpha, and for a time under Hymenaeus Beta as well, that a valid traditional apostolic succession would increase the prestige of the E.G.C. and help it to achieve recognition from the civil authorities. Attempts were made to demonstrate that Crowley himself possessed a valid Christian apostolic succession in the Vilatte line through Theodor Reuss (he almost certainly did not), and further attempts were made to strengthen the traditional apostolic succession within E.G.C. by bringing in additional lines of succession from outside sources. Some O.T.O. members were recognized as E.G.C. bishops after receiving consecration from bishops outside the E.G.C.; and certain bishops of other branches of the Gnostic Church were recognized as Ecclesiastical Members of O.T.O. A number of articles on the various putative lines of traditional apostolic succession within E.G.C. were published in the Gnostic Gnews.

Unfortunately, the emphasis on the apostolic succession and the semi-autonomy of the bishops resulted in an erosion of central control. It came to be widely believed that the traditional apostolic succession, which could be passed from one individual to another by the simple laying on of hands, was sufficient to become an E.G.C. bishop. The practical function of the bishops as church administrators and overseers of the rites was becoming overshadowed by the mystique of the apostolic succession; and a number of unqualified individuals were consecrated as "bishops" without the requisite notification or preparation. Then, synchronistically, outside criticism began to raise serious doubts about the technical validity of the traditional apostolic succession current in the E.G.C. Also, with Ecclesiastical Membership limited to bishops, the role of the priests, priestesses and deacons as visible representatives of the E.G.C. was undervalued. A number of priests and priestesses were ordained without so much as having ever attended a Gnostic Mass. The church had reached a crisis of identity; and a fundamental reassessment of its structure, its relationship with O.T.O., the roles of its officers, and the relevance of the traditional apostolic succession and other such residual, pre-Thelemic institutions was in order.

In the Fall of 1990, Hymenaeus Beta suspended the consecration of bishops within E.G.C. until policies could be developed which would establish formal qualifications for Ecclesiastical Membership. This was accomplished in the Fall of 1991 by the adoption of a policy which expanded the definition of Ecclesiastical Membership to include priests, priestesses and deacons, and which required ordained officers of E.G.C. to be initiated members of specified rank within O.T.O. before they would be formally recognized as such by O.T.O. Deacons were required to be at least I° members of O.T.O. and thus full members of the Order; priests and priestesses were required to be initiates of the degree of K.E.W. (which falls between IV° and V°), the first degree in the

O.T.O. series to which admission is by invitation only; and bishops were required to be of at least the VII°, which gives them the power to initiate to the K.E.W. degree and thus to ordain priests and priestesses.

In 1993, an outline of a Thelemic baptism ritual, written by Aleister Crowley, was discovered, and has been incorporated into the E.G.C. system. As the liturgical and ministerial wing of Ordo Templi Orientis, the Gnostic Catholic Church continues to develop and evolve with the growth of its membership, the creative input of its officers, and the progressive manifestation of the Thelemic-Gnostic egregore. The process has not been without its difficulties, but, to paraphrase Liber Librae, in trials and troubles is Strength, and by their means is a pathway opened unto the Light.

Notes:

This essay was originally published in 1995 in "Mystery of Mystery: a Primer of Thelemic Ecclesiastical Gnosticism," published by J. Edward and Marlene Cornelius as Number 2 of the private Thelemic journal Red Flame.

Several minor errors have been corrected since publication in the Red Flame; notably the following:

- Reuss's translation of the Gnostic Mass was published in 1918 rather than 1920; and
- the document published about four years after the 1908 Paris Conference was the Manifesto of the M.:M.:M.: rather than the Manifesto of the O.T.O.
- The name Ecclesia Gnostica Catholica was not actually coined by Crowley in 1913, but was used by Bricaud in the title of a Mass circulated around 1908 (thanks to Tau Vincent II for this information).

The Brazilian Catholic Apostolic Church was founded in 1945 by Mgr. Carlos Duarte Costa, Roman Catholic Archbishop of Botacatu, who was excommunicated by the Holy See for having criticized Pope Pius XII for blessing Nazi and Fascist troops in St. Peter's Square in 1943.(Return)

A rumor was once circulated to the effect that the Gnostic Mass as celebrated at Agapé Lodge included explicit sexual conduct. According to surviving members of Agapé Lodge, the rumor was entirely spurious. The text of Liber XV was followed closely, and the priestess always appeared fully clothed.(Return)

The term was later corrected to "Gnostic Church". The Gnostic Catholic Church officially ceased to exist outside O.T.O. in 1908, when the name of Église Catholique Gnostique was changed to Église Gnostique Universelle. This clause is now used only for the establishment of amicable relations rather than for conferral of actual episcopal authority in E.G.C.(Return)

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The Structure and Liturgy of the French Gnostic Church
of Jules Doinel

by T. Apiryon

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The theology of Doinel's Gnostic (Neo-Albigensian) Church was based on a study of early Gnosticism, primarily that of Simon Magus and Valentinus; its sacraments were derived from Catharism, and its structure and liturgy were based on a blend of Roman Catholicism, Catharism and Freemasonry.

The Church was governed by the Most High Synod, which consisted of all the bishops and sophias (female bishops). The Most High Synod elected the patriarch as its president for life and the temporal chief of the clergy and the church. The "spiritual chief" of the Church was considered to be the celestial Sophia herself.

The patriarch, who was considered to be "the direct successor to the apostle John," was empowered to promulgate decisions on his own accord, suspend or depose the bishops, approve or annul their elections, veto the decrees of the Synod, excommunicate and reconcile the members of the church, and create dioceses. He signed the Double Tau before his mystic name and was addressed as "Your Grace."

Each bishop was elected by a convened college of the faithful and the deacons. He chose a mystic name, which he signed with a Tau and the title Electus Episcopus; however, the bishop-elect did not possess his full powers until after his consecration by the patriarch, which was performed only after his election was confirmed by the Most High Synod and approved by the patriarch. The bishops and the sophias were addressed as "Your Lordship (or Ladyship)," Votre Seigneurie, and wore upon their right hands a silver ring in which was set an amethyst. One bishop and one sophia were, as

a couple, in charge of each diocese, which encompassed several "churches" or congregations. The bishop officiated in person at the church located at the place of his residence.

Each individual congregation was administered by a deacon and a deaconess, who were ordained by the bishop. The body of the faithful consisted of the "Perfect," the men were termed the "Parfaits," and the women "Parfaites." Admission as a Parfait or Parfaite was obtained through the rite of the Consolamentum, which was administered by the bishop, or by a deacon if the bishop was unavailable.

The Gnostic Church accepted the Valentinian doctrine that Humanity is divided into three fundamental classes, the spiritual Pneumatics, to whom the Gnosis is natural; the materialistic Hylics, for whom the Gnosis was unreachable; and the intermediate Psychics, for whom the Gnosis was attainable only through effort. However, it did not accept the rigid determinism of the Valentinian doctrine. It recruited its faithful among those men and women whose culture and open-mindedness rendered them capable of seizing the significance of its doctrines, and of thus ultimately obtaining the Gnosis and becoming Pneumatic. Gross and uncouth individuals were excluded as Hylics from the community.

The principal ceremonies of the Gnostic Church included the Consolamentum, the Appareillementum, the consecration of bishops, and the Fraction du Pain.

The Consolamentum, or "Baptism of the Spirit," was a mystic initiation ritual in which aspirants were brought into spiritual communion with the Gnostic Paraclete. It was based on the Cathar ceremony of the same name in which a simple believer became a Parfait (corresponding to the Manichaean "sealing" in which a Hearer became an Elect). To the Cathars, the Consolamentum encompassed the functions of baptism, confirmation and ordination in a single simple ceremony. It was also considered to be an essential prerequisite to salvation, and to guarantee salvation if the Consolatee kept his or her vows. In Doinel's Gnostic Church, the Consolamentum was not considered to be an absolute prerequisite for salvation and did not entail the strict obligations of the Cathar ceremony.

The Appareillementum was a sacrament of confession and absolution, conferred at the request of a penitent who had previously received the Consolamentum. It was intended to allow the penitent to come into closer communion with the Pleroma. It was modeled after the Cathar ceremony of monthly public confession, but was revised so as to be administered privately, face-to-face, by the patriarch himself. In this ceremony, the penitent approached the patriarch with bound hands and confessed to guilt (of a general nature) and to a fallen state, like his mother Sophia-Achamôth. He demanded the pardon of the Eons through the intervention of the patriarch. The patriarch then granted his pardon, petitioning Helene-Ennoia to send a permanent Eon-Protector to the penitent; and unbound his hands.

The Fraction du Pain, or Breaking of the Bread, was the regular communal office of

worship of the Gnostic Church. It was loosely modeled after the Cathar ceremony of the same name, and corresponded to the Roman Catholic Mass. As such, it constitutes a forerunner of our E.G.C. Gnostic Mass.

The Breaking of the Bread

The following is a brief description of the ceremony of the Breaking of the Bread of Doinel's Gnostic Church.

The bishop is vested in a violet stole, wears violet gloves on his hands and the Infula (a simplified mitre) upon his head. He wears a silver episcopal ring, set with an amethyst, on his right hand, and the Sacred Tau hangs upon his breast by a violet ribbon. He stands upright between the deacon and deaconess, behind a table draped in white (it is simply a table, not an altar; the Cathars rejected any notion of the sanctity of physical objects). Upon the table are two candlesticks, between which rests the Greek Gospel of Saint John, open at the first page.

The Parfaits, the women with heads covered by white veils, the men girded with white sashes, kneel and receive the Gnostic Benediction of the bishop, which is given with three fingers in the sign of the Tau. Rising, they sing the canticle:

"Beati vos Eones
Vera vita vividi;
Vos Emanationes
Pleromatis lucidi;
Adeste visiones
Stolis albis candidi."

The bishop next recites the Lord's Prayer in Greek:

"Pater hêmôn ho en tois ouranois:
Hagiasthêtô to onoma sou;
Elthetô hê basileia sou;
Genêthêtô to thelêma sou,
Hôs en ouranôi kai epi gês;
Ton arton hêmôn ton epiouision dos hêmin sêmeron;
Kai aphes hêmin ta opheilêmata hêmôn,
Hôs kai hêmeis aphêkamen tois opheiletais hêmôn;
Kai mê eisenenkêis hêmas eis peirasmon,
Alla hrusai hêmas apo tou ponêrou.
Hoti sou estin hê basileia,
Kai hê dynamis, kai hê doxa,
Eis tous aiônas. Amên."

The congregation responds "Amen." The deacon presents the chalice and the bread to the bishop, who imposes his hands thereon, and says: "Eon Jesus, priusquam pateretur

mystice, accepit panem et vinum in sanctas manus suas et, elevatis oculis ad coelum, fregit (he breaks the bread), benedixit (he forms the Tau over the chalice and the bread) et dedis discipulis suis, dicens (all the assembly prostrate themselves): Accipite et manducate et bibite omnes!"

A slow processional is then played on the organ, and the bishop approaches the Faithful. The deacon, carrying the paten, and the deaconess, holding the chalice, precede him.

Taking up the bread, the bishop elevates it above his head, and says: "Touto estin to soma pneumatikon tou Christou"; he rests it on the paten, kneels before it and adores. He rises, grasps the chalice, elevates it, and says: "Calix meus inebrians quam praeclarus est! Calicem Salutaris accipiam et nomen Domini invocabo, touto estin to aima pneumatikon tou Christou." He kneels again and adores. Finally, he eats a fragment of the spiritual body of the Eon Jesus and drinks of the chalice of the divine blood.

There is a brief pause, during which the organ plays. The bishop then advances and stops before each of the Faithful, offering to each one the bread and the chalice.

After the last of the Faithful has partaken of the bread and wine, there is an additional pause for meditation and adoration, during which the organ continues to play. The bishop then returns to his initial place behind the table. He extends his hands, and says: "May the grace of the Most Holy Pleroma be ever with you!" The remains of the consecrated species are then burned on a chafing dish.

The office is completed by the singing of a long canticle in French, whose first strophe is as follows:

"Salut, salut royaume
D'éternelle clarté.
Salut, salut Plérôme
De la Divinité!
Abîme, ô mer immense
O— se meut la substance;
Mystère de Silence,
D'Amour et de beauté!"

Translation: Hail, hail kingdom
Of eternal brightness.
Hail, hail Pleroma (Fullness)
of the Divinity!
Abyss, o immense sea
Where matter is set in motion;
Mystery of Silence,

Of Love, and of Beauty!

The bishop gives the gnostic benediction and retires, escorted by the deacon and deaconess, who carry with them the two candles from the table.

When the patriarch officiates in person, he wears the pallium, a wide satin scarf of a deep violet, embroidered with fine gold, which is placed on his shoulders. Its two tails drape equally to the front, rejoin at the height of the waist, and fall as far as the feet. On the part covering the shoulders is embroidered a white dove, holding in its beak a banner with the inscription in Greek characters: "To pneuma hagion." The tails of the pallium are partly covered with an embroidery representing palm trees which frame the letters S.G. (Sacra Gnosis).

The Consolamentum

In the medieval Cathar Church, only the Parfait were allowed to preach or to recite the only approved prayer, the Lord's Prayer, which the Parfait recited repetitively, like a mantram. Not being purified, the Believers were considered unfit to address God as "Our Father." A one-year probationary period was required before a Cathar Believer was permitted to take the Consolamentum, during which time the Candidate participated in fasts and was instructed in the complete Cathar doctrine, which was not available to the majority of Believers. The ceremony was administered by the taking of vows followed by the laying on of hands (the Cathars rejected baptism with water). After having been made Perfect through the Consolamentum, the Parfait was expected to abide by a strict and detailed code of ascetism. If, through his or her own weakness, a Parfait violated his or her vows, which included absolute chastity, the state of grace bestowed by the Consolamentum was lost for the Parfait as well as for anyone who had received the Consolamentum from the Parfait. It could only be regained by reconsolation after severe penance. Parfaits who doubted their ability to keep their vows were permitted to preserve their state of grace by undergoing another sacrament, the Endura. The Endura consisted of sacred suicide, usually by extended fasting or exposure.

To become a member of the class of Believers in the Cathar Church, one was required to promise to take the Consolamentum at some point in one's life. However, few within the Cathar community were able to abide by its strict obligations, and Believers were permitted to fulfill their promise by taking a special version of the Consolamentum on their death beds. This sort of Consolamentum was generally followed by the Endura.

The Consolamentum of Doinel's Gnostic Church, while modeled after the Cathar ceremony, differed significantly in function and implication. It did not confer a guarantee of salvation, nor was it considered to be an absolute prerequisite for salvation. Rather, it was considered as a mystic initiation ritual for those aspirants who wished to be symbolically brought into spiritual communion with the Gnostic Paraclete. Also, it did not require a long probationary period, did not require vows of ascetism, and was not considered as the dividing line between Believer and Parfait; between which no

distinction was made. The term Parfait was also understood in a much more liberal sense than in the original Cathar Church.

The following is a brief description of the ceremony of the Consolamentum of Doinel's Gnostic Church.

The bishop is seated behind the table covered with a white cloth. On the table rests the Fourth Gospel, open, between the two candles. The deacon and deaconess are seated at the sides of the Episcopal Throne. The Parfaits are lined up to the left of the table and the Parfaites to the right. Each Parfait has a white sash around his waist, each Parfaite wears a white veil over her head and face. Those who are due to receive the sacrament are on their knees in the first row, candles in their hands.

The assembly rises at the entry of the bishop and sings the canticle: "Beati vos eones." The deacon reads the first verses of the Fourth Gospel, first in Greek, then in French.

"En arkhêi ên ho logos, kai ho logos ên pros ton theon, kai theos ên ho logos. Houtos ên en arkhêi pros ton theon. Panta di autou egeneto, kai khôris autou egeneto oude hen ho gegonen. En autôi zôê ên, kai hê zôê ên to phôs tôn anthrôpôn; kai to phôs en têi skotiai phainei, kai hê skotia auto ou katelaben."

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. Through him all things became; and without him nothing became that has become. In him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness comprehended it not."

The bishop delivers his homily, then the choir intones the Pater Noster, to which the congregation responds "Amen." The deacon and deaconess lift the two candles from the table and flank the bishop as he removes the glove from his right hand and approaches the faithful who are to receive the Consolamentum. These have relinquished their candles and remain on their knees, their hands joined. The women have raised their veils. The bishop imposes his hand successively upon the head of each Consolee and says: "Memor esto verbi tui servo (servae) tuo (tuae), in qui mihi spem dedisti Haec me consolata est in humilitate mea." The Consolee responds "Amen." The bishop kisses him or her on the forehead and says: "Osculetur me osculo oris sui."

When the bishop has returned to his place on the throne, the choir sings the canticle of the Consolamentum:

"Consolemini!
Consolemini!
Popule meus.
Consoletur me misericordia tua!
Eructabunt labia mea hymnum.
Concupivi salutare tuum.

Attolite portas, Eones, vestras;
Et elevamini portae Pleromatis!
Consoletur me misericordia tua!
Amen."

The bishop rises, the assembly kneels, the deacon and deaconess elevate their candles; the bishop gives the Gnostic Benediction, and says: "Consoletur vos Sanctissimum Pleroma, Eon Christos, Eon Sophia et Eon Pneuma Hagion!"

The choir responds "Amen."

As the bishop retires, the choir sings:

"Domina, salvam fac Ecclesiam et exaudi nos in die qua invocaverimus te.
Domina, salvum fac patriarcam nostrum Valentinum et exaudi etc.
Domina, salvos fac episcopos et exaudi etc."

The Appareillementum

The following is a brief description of the ceremony of the Appareillementum of Doinel's Gnostic Church.

The petitioner addresses his or her request to the patriarch following the formula: "N. prays His Grace the patriarch that he (she) may receive the Holy Appareillementum." The request is submitted to and approved by the bishop or the sophia of the diocese. The patriarch then informs the bishop of the day when he will be able to receive the petitioner in the chapel. The petitioner is presented vested in black, head bare, hands tied with a white bandlet. He kneels before the patriarch, who is seated and vested with the pallium, and says: "I come here, before Pneuma Hagion, to declare myself guilty and fallen, like my mother Sophia Achamôth; to renounce the works of the Demiurge; and to demand the pardon of the Holy Eons through you, Your Grace."

The patriarch extends his hands upon the head of the penitent and says: "Remittuntur tibi peccata tua, quae sunt peccata mundi. Amen." He then imposes the right tail of the pallium on the head of the faithful and says: "Our Lady Sophia, Our Lady the Holy Spirit, Our Lady Hédoné, remember your servant, who renounces the Demiurge in his thoughts and in his works. Grant him an Eon-Protector, who may quit him nevermore. Amen."

He then takes in his two hands the tied hands of the penitent, and briefly speaks to the penitent in private. He then unties the penitent's hands and says: "The Eons unbind in the Pleroma that which I unbind in the third world of the Kenoma and of the Void. By Helene-Ennoia, by Hédoné, by Sophia are you assisted, and they are with you. Receive the mystic kiss." He kisses the penitent on the forehead by two kisses in the form of the Tau. The penitent, kneeling and half prostrated, recites the first verses of the Fourth Gospel, rises, and says: "God is Love." He bows to His Grace and goes out in silence.

Remaining alone, the patriarch stays in adoration for a quarter of an hour.

The Consecration of a Bishop

The following is a description of the ceremony of consecration of a bishop in Doinel's Gnostic Church.

The consecration of a bishop-elect takes place in the presence of the assembly of the Parfaits and the Parfaites. The patriarch, assisted by two bishop-consecrators, poses to the bishop-elect these questions:

1. "Do you believe in the Most Holy Gnosis?"
2. Do you accept the two fundamental doctrines of the Most Holy Gnosis (emanation and salvation by knowledge, as stated in the preliminary profession of faith)?
3. Do you accept the Election and the charges which follow?"

After having responded affirmatively, the bishop-elect takes his place on a seat facing the Patriarchal Throne, while the deacon lights the two white candles. The patriarch and the two assistant bishops, withdraw, preceded by the deacon who bears the Double Tau.

The bishop-elect meditates and prays mentally, while the deaconess opens the book of the Fourth Gospel and arranges the salt, the oil, and the accessories on the table. The choir, accompanied by the organ, sings the Valentinian psalm: "Dixit Dominus Dominae meae, sede a dextris meis."

The consecrators then return, and the bishop-elect kneels before the patriarch, who delivers the oration: "Domine-Domina, Dea-Deus, benedicere digneris huic electo episcopo N. et gregi quae ei committitur. Per Helenam Dominam Nostram Amen." The first assistant bishop recites the Lord's Prayer in Greek, the second reads the Gnostic Gospel.

The three consecrators approach the bishop-elect and in turn impose their hands upon him, saying: "Electe episcopo N. ego, auctoritate Eonum, te sacro, te consacro, te creo et te confirmo episcopum N. (name of the episcopal seat)." They embrace him, then anoint him with consecrated oil in the form of a Tau on the forehead, saying: "Pleroma te sanctificet"; on the lips, saying: "Pleroma te amplificet"; and on the heart, saying: "Pleroma te magnificet."

They drop a few grains of salt on his tongue, saying: "Vos estis sal terrae. Quod si sal evanuerit, in quo salietur?" They place a candle in his right hand, saying: "Vos estis lumen mundi." They present him with a cup full of water, and say: "Vos estis fons aquae salientis in vitam aeternam."

After this, the consecrators return to their seats, and the bishop-elect comes to kneel before them. He places his hands in theirs to take the oath: "I swear between the hands of Your Grace and Your Lordships, by the dread name of the Most Holy Pleroma, to faithfully fulfill my charge as bishop of N. For which, may Sophia and all the Eons be with me in aid!" All present respond: "Sic! Amen!"

The patriarch then blesses and bestows upon the newly consecrated bishop his episcopal insignia: the Tau, suspended from a violet ribbon; the violet gloves; the Infula; and the episcopal ring. Finally, he delivers the homily, gives the Patriarchal Benediction and presents the new bishop to the Parfaits and to the Parfaites, declaring: "I proclaim N. bishop of N." The assembly responds: "Fiat! Fiat!" All the faithful kneel to receive the benediction of the new bishop; and afterward, they each come forward to kiss his ring.

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About this capture

The Role and Function of Thelemic Clergy

in Ecclesia Gnostica Catholica

by Tau Apiryon

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The Christian Apostolic Succession

The term "apostolic succession" derives from the Christian tradition that Jesus

bestowed particular powers upon his apostles, which they were able to pass on to their successors. While still alive, He gave Peter the "keys of the kingdom of heaven" and the power to "bind" and to "loose" in heaven as on earth (Matthew XVI:18-19). At the resurrection, He bestowed the power to remit and retain sins upon the assembled apostles by breathing upon them and saying "Receive ye the Holy Ghost" (John XX:22-23).

The precise formula for conferral of the apostolic succession in the Episcopate was established later. The essentials are the invocation of the Holy Spirit and the laying on of hands (cheirotonia), with right intent, after due preparation (i.e., after Christian baptism, confirmation and ordination to the Priesthood). The rite of exsufflation, or breathing upon the recipient, is also considered an integral component of the rite by some denominations. The apostolic succession is embodied in the Episcopate of the Catholic, Anglican and Orthodox Churches, as well as within the "wandering bishops" tradition, which includes the French Gnostic Churches. According to Saint Augustine, the powers conferred by a validly transmitted apostolic succession (i.e., the powers to remit and retain sins and to transmit the Holy Ghost) cannot be taken away once conferred; even though the individual may lose his standing, recognition and authority within the Church.

Even though the apostolic succession is embodied in the Episcopate, the fact that one holds a validly transmitted apostolic succession does not automatically make one a bishop within any particular church. Episcopal power is derived from the apostolic succession, but Episcopal authority is delegated by the leadership of the Church. The ordination or "consecration" of a bishop may involve a perfectly "valid" conferral of the apostolic succession, but if it was performed without the authorization of the Church leadership, it is "illicit," and conveys no authority in the Church.

Within the exoteric Christian community, the apostolic succession is considered to emanate from Jesus and the apostles. However, from a historical and anthropological perspective, its roots are much deeper. The Book of Hebrews (V, VI, and VII) describes how Jesus was made a "Priest for ever after the Order of Melchizedek" by God (in accordance with Psalm 110), and how this eternal Order of Priesthood was the foundation of the spiritual authority of the apostles. The apostolic succession may then be considered to constitute the Order of Melchizedekian Priesthood. Who was Melchizedek? According to the sect of Melchizedekian Gnostics, he was an Avatar of Seth, the third son of Adam. According to cultural anthropologists, he was probably an ancient Jebusite Priest-King of the polytheistic Canaanite religion, which, being transplanted from Mesopotamia, had its deepest roots in ancient Sumeria. Qabalistically, Melchizedek, King of Salem, is the King of Righteousness and Peace, i.e. Jupiter/Chesed.

In addition, as the heir to the patriarchal Hebrew tradition, the apostolic succession of Jesus would naturally have included the spiritual succession of Moses-- who was, of course, an Egyptian initiate.

Later, the apostolic succession acquired a series of additional spiritual successions through its relationship with Roman paganism. The early Roman ruler Numa Pompilius (716-673 p.e.v.) founded the College of Pontiffs to govern the pagan religious system of Rome. The president of this college was known as the Pontifex Maximus, "Supreme Pontiff." On his accession as Emperor, Octavian Augustus took this title for himself, and it was thereafter reserved for the Emperor as formal head of the State Religion. After the time of Christ, the idea of monotheism became more popular. The Emperor Elagabalus (218-222 e.v.) established the solar Baal worship of his native Syria as the imperial cult within the Roman pagan milieu. The cult of Elagabalus was short lived, but the main feature, the henotheistic idea of all the diverse gods subordinate to a supreme solar Deity, was resurrected by the Emperor Aurelian (270-274 e.v.) and merged with the Mithraic religion as the imperial cult of the Deus Sol Invictus. Under this system, the Emperor was considered the vicegerent of the supreme god Sol Invictus, who was also known by the names Mithra and Oriens. The Sol Invictus cult was very syncretistic, and incorporated elements of most of the various religions of the Roman Empire of the time, including Christianity. The system of Christianity was, in fact, very compatible with the system of Sol Invictus. There is a third century vault mosaic in the tomb of the Julii under St. Peter's which depicts Christ as Sol, rising in his chariot.

The Sol Invictus cult continued to grow under Aurelian's successors and reached its pinnacle of success under the Emperor Constantine I "the Great" (Emp. 310-337 e.v.). Constantine retained the title of Pontifex Maximus throughout his life, even through his death-bed baptism as a Christian. The Emperor Gratian (Emp. 367-383 e.v.), however, was converted relatively early in his life by St. Ambrose, and renounced the title of Pontifex Maximus in 379 e.v. There is no record, at least no record available to the public, of Gratian having appointed a successor to the office of Pontifex Maximus. However, though he renounced leadership of the state church hierarchy, he did not dissolve it; and that same year, the Bishop of Rome, Damasus I (Papacy 366-384 e.v.), referred to himself as the Pontifex Maximus in a petition to the Emperor for judicial immunity.

Damasus was a powerful and ambitious leader. He had won the office of the Roman Episcopate by armed force, and he presided over a notoriously corrupt and sensuous church. He was a suave intellectual who moved easily among the pagan elites of Rome and converted many of them to Christianity. He was also the first of the Bishops of Rome to assert Roman primacy over all other bishops, and, as such, was the first true "pope." Appointment, even clandestine appointment, as supreme head of the Roman State Church, which was ripe for Christian conversion, would have suited his purposes very well.

On his baptism in 380 e.v., Gratian's successor Theodosius I "the Great" (Emp. of East 378-394, Emp. of East and West 394-395 e.v.) proclaimed the Christianity of Pope Damasus the official State Religion of the Roman Empire. He then proceeded to issue a number of edicts which rendered the practice of pagan religions illegal. Pope Leo I "the Great" (Papacy 440-461 e.v.) publicly claimed the title of Pontifex Maximus for himself. Finally, under the Papacy of Paul II (1464-1471 e.v.), the title was made an official

designation of the office of pope.

Authors such as Ragon, Hislop, Inman, Higgins and Forlong have pointed out in detail the conspicuous similarities between the rites and symbols of Roman Catholic Christianity and those of its Roman predecessors, including the substitution of Saints for Gods, the replacement of the College of Pontiffs with the College of Cardinals, the replacement of the Pontifex Maximus with the Pope, and the celebration of Christ's birthday on December 25, the birthday of Sol Invictus Mithra. We may never know whether Pope Damasus I was actually appointed Pontifex Maximus of the Roman Church. Nonetheless, that mantle fell squarely upon his shoulders and those of his successors. Having either actually or effectively absorbed the Sol Invictus cult, the apostolic succession of the Roman Catholic Church has, since the time of Damasus, conveyed the spiritual successions of nearly all of the pre-Christian pagan/solar faiths of the Roman Empire.

Thus, the "apostolic" succession, though considered within the exoteric Christian community to begin and end with Jesus, actually embodies the spiritual successions of the entire Western religious heritage: Christian, Judaic, and Pagan.

The Thelemic/Gnostic Succession

As Thelemites, we are little concerned with the exoteric Christian interpretation of apostolic succession. The power to remit and retain sins, which is the entire point of the Christian apostolic succession, is not particularly relevant to Thelemites. Therefore, it is not of critical importance for a bishop of the Thelemic E.G.C. to hold a valid "apostolic succession" as defined by the Canon Law of exoteric Christianity. The spiritual succession we hold from the Master Therion, the Prophet of the Aeon, the founder of our religion, is of much greater significance to us. This Thelemic/Gnostic succession, embodied in the leadership of O.T.O., conveys the power and authority to administer the outer institutions of the Thelemic Religion: the O.T.O. and Gnostic Catholic Church.

Just as the Christian apostolic succession, which nominally begins with Jesus, actually conveys the spiritual heritage of many earlier traditions, so does our Thelemic/Gnostic succession from the Master Therion convey all the various lineal successions of the "constituent originating assemblies of the O.T.O." listed in Book 52, which were conferred upon Crowley by Theodor Reuss when Crowley was made head of O.T.O. for Ireland, Iona and all the Britains. One of these constituent originating assemblies was the Gnostic Catholic Church, which was originally Christian, and whose Episcopate conveyed the traditional apostolic succession through Joseph René Vilatte, one of the "wandering bishops." Thus, our Thelemic Ecclesia Gnostica Catholica has united virtually all of the various spiritual successions of the Western religious tradition in service to the Law of Thelema.

The Thelemic/Gnostic succession embodied in the Episcopate of our Gnostic Catholic Church can be considered, in both a symbolic and a spiritual sense, as a heritage of the

primitive Order of Priesthood, as a transmission of the Essence of all the "saints of the true church of old time," whose mingled Blood fills the Cup of Babalon. Upon this succession we may rightfully claim the heirship, communion and benediction of those saints. Through the right use of this succession we may build the invisible edifice of a Spiritual Ecclesia as we celebrate our Gnostic Mass; and by the power of this succession we may once again awaken the egregore of the True Church of Old Time upon the Earth.

Priesthood and Gnosis

One of the most commonly cited "invariants" of Gnosticism is the doctrine of personal illumination: that the salvific Gnosis is obtained directly from the transcendent realm by each individual Gnostic. Some modern writers have gone so far as to opine that the violent opposition of the early Catholic Church against the Gnostics was a result of the refusal of the Gnostics to accept the concept of a mediatory priesthood. There were, of course, many other reasons beside this; but this idea has led some to question the value of an ecclesiastical hierarchy in the E.G.C.

First, it should be pointed out that many classical Gnostic systems had ecclesiastical hierarchies. Most of the Alexandrian and Syrian Gnostic groups were centered around an authoritative Teacher and his deputies. The Manichaean Church had an elaborate and very rigid hierarchical system composed of lay members (Hearers) and a clergy (Elect), who were governed by 360 Elders, 72 Bishops, 12 Masters and a single Archegos or chief.

Second, while many of us tend to view the "Gnosis" as a true unitive experience, like Samadhi, or the "Enlightenment" of Zen Buddhism, or the Knowledge and Conversation of the Holy Guardian Angel, many of the Classical Gnostic systems viewed it simply as the personal conviction that one's own true nature was divine, and, as such, that one dwelt in the material world as a "stranger in a strange land," as a traveler whose ultimate goal was the transcendent Pleroma. This belief could only bring "salvation" if it were truly a deep knowledge as opposed to a purely intellectual belief. It required the strength of what William James called the "conversion experience." A Gnostic clergy would have been useful to those in pursuit of this experience: as sources of theoretical and technical information, of spiritual guidance and reassurance; to answer their questions, resolve their doubts and help them through their studies and meditations to come ultimately to the full personal realization of the Gnosis.

The real distinction between the clergy of the Gnostic and Catholic Christian systems was that the Catholic priest actually took the part of Christ in intervening on behalf of the individual; whereas in the Gnostic Christian systems, the clergy assisted the individual toward accomplishing this for him or herself.

The two systems had similarly divergent doctrines on the nature of Christ. The Catholics held, and hold, him to be the effector of World Salvation through the principle of

vicarious sacrifice; the Gnostics held him to be a divine Illuminator, pointing the way toward salvation for those with the ability to see.

Function of the E.G.C. Clergy

In the E.G.C., as in the Christian Gnostic systems, personal Gnosis is stressed, so our clergy do not serve as intervening spiritually on behalf of the congregation. Although they may, if they have the ability, serve somewhat in the same capacity as the Classical Gnostic clergy, i.e. as teachers, facilitators and counselors, the principal duty of the E.G.C. clergy is to see that the rituals are "rightly performed with joy & beauty." As such, they are the official representatives of the Church and the custodians of its paradigms; they are responsible for communicating the Word of the Thelemic E.G.C. to the world.

In the Roman Catholic Church, there is no such thing as an incompetent priest in celebrating Mass. If he is duly ordained and says the words, the miracle is alleged to occur. It does not matter if he mumbles his lines with his face buried in the Missal, wears his chasuble backwards and forgets to ring the bell.

Such is not the case in the E.G.C. Where the Catholic Mass is a miraculous rite, depending for its efficacy on the Grace of God; the Gnostic Mass is a magical rite, depending for its efficacy on the knowledge, power and talent of the celebrants. The effectiveness of the rite is directly proportional to the magical skill of the officers. The officers must, then, be magicians: they are technicians performing a complex technical procedure. They must, therefore, be educated in its theory and trained in its practice to be effective.

The E.G.C. clergy also serve a dramatic function as performers in a mystery play, whether they are presiding over the Gnostic Mass, or a baptism, or a wedding, or any other sacred rite. Their roles are those of specific divine forces which are interior elements of each individual as well as forces of nature. As such, their function is to create a sympathetic magical response in the consciousness of those present. The effectiveness of this function is directly proportional to the dramatic ability of the officers.

Another aspect of the function of the E.G.C. clergy is social leadership. One of the basic functions of any religion is to define a community; and churches have always served the communal aspects of religion. The clergy of a church, whatever their other duties may be, must work to promote a sense of community and friendship among the members of the church. While the initiatory rites of M.:M.:M.: and O.T.O. are restricted to the members of certain degrees, the Gnostic Mass and most of the other rites of E.G.C. are open to all members, and in some cases, even to non-members. The E.G.C. thus serves as the social focal point of the Thelemic community, and its clergy are responsible for fostering harmony and fellowship.

In summary, the clergy of E.G.C. must be thoroughly familiar with the official ceremony of the Gnostic Mass and must have a good general understanding of its theory. They

must have a relatively clear conception of the basic doctrines of Thelema in general and of the O.T.O. and E.G.C. in particular (in accordance, of course, with their degree of initiation). They should be familiar with the theory and techniques of ceremonial Magick and group dramatic ritual in particular. Ideally, they should also have a certain amount of aptitude for dramatic performance: they should be understand teamwork, they should "look good in robes," as Crowley put it, and they should be able to draw and hold the attention of those attending the ritual. They should, as visible leaders, be able to offer their services as facilitators to their congregations, in the form of teaching and counseling. They should endeavour to create and maintain a sense of community within the congregation. They should understand the differences, as well as the similarities, between their roles as Thelemic clergy and those of the clergy of other religions. Finally, they should establish their link with the egregore of the church through initiation, ordination and regular celebration of the Gnostic Mass.

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About this capture

The Sacramental System of Ecclesia Gnostica Catholica

by Tau Apiryon

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Introduction

The word "church" derives ultimately from the Greek *Doma Kyriakon*, meaning "House of God." It is the physical structure of a place of communal worship as well as the religious community itself and the institutions established to serve that community. The purpose of such institutions is to bring the words "religious" (or "spiritual") and "community" together: to bring spirituality into the community; and to bring community into spirituality. The church must provide general access to the teachings and experience of a particular religion; must establish and maintain the relevance of the religion within the daily lives of the members of the religious community; and must foster a sense of communion, both among the members of the community, and between the earthly community and the divine community. The specific religious rites used by a church to in the activation, maintenance, and nurturing of the spiritual community are called sacraments.

The regular performance of a single sacramental ritual, even if that ritual is of surpassing excellence and its celebration results in great benefits, is not sufficient to accomplish all the purposes of a church. The Gnostic Catholic Church must provide more than the regular performance of the Gnostic Mass, and in the final paragraphs of Liber XV itself, we find reference to such rites as baptism, confirmation at puberty, weddings, and ordination. Section 9.05(B) of the O.T.O. Bylaws reflects the use of Liber 106 in performance of last rites by E.G.C. clergy. These, along with the eucharistic service of the Gnostic Mass itself, constitute six of the seven traditional "sacraments" of the Roman Catholic Church. Crowley evidently intended for his successors to organize, as part of an overall program for creating a Thelemic society, a Thelemic ecclesiastical system with a variety of sacramental rites, which achieve the goals of a Thelemic Church by providing a religious and social context for the fraternal, initiatory and magical work of O.T.O. and A.: A:.

It may at first appear strange that Crowley would have adopted a seemingly "Old Aeon" sacramental system for promulgation of a "New Aeon" religion. However, as

demonstrated by the structure and content of of Liber XV, the process is not one of simple "adoption," but of adaptation; not of "borrowing" but of learning. While the overlay of doctrine may change from culture to culture, and Aeon to Aeon, many of the technical tools used by various religious systems are of universal applicability, because they deal with basic factors of human psychology and consciousness which are essentially scientific in nature. The Hebrew Qabalah, the Enochian system of Dee and Kelly, the Sacred Magic of Abramelin the Mage, the Goetia, and the system of the O.T.O. are examples of magico-religious systems whose technical principles bridge the gap between doctrines, theologies and Aeons.

While the system of the seven sacraments may be used by the Roman Catholic Church to promulgate its particular doctrines, the technical principles of this system are far older than Christianity and of far broader applicability. The Roman Catholic Church was built on the ruins of syncretistic Roman paganism. Most, if not all, of the sacramental principles adopted by the Catholic Church have their deepest roots in Egyptian, Babylonian and Greek pagan practice. The Christians found the structural and technical tools used by previous religious systems to be useful for promulgating their own message, and adapted them to their own particular use. Such tools constitute the elements of an ancient science of sacerdotalism, based on theorems rooted in the deepest psychological and spiritual needs of humanity, and reflected in the teachings and rites of the various constituent assemblies of the Western Esoteric Tradition. This sacerdotal science is one of the jewels in the scepter which, once held by Osiris as the Hierophant of past times, must now be taken up and raised by Horus as he ascends to the Throne of his predecessor.

The purpose of this essay is to examine the nature and fundamental principles of this sacerdotal science, and to evaluate its applicability within the Thelemic Ecclesia Gnostica Catholica.

Religion, the Sacred, and Sacrament

The word "religion" is from the Latin word *religio*, meaning observant or heedful. The word *religio* may be derived from the roots *re*, again, and *ligo* to bind; meaning to re-bind or re-establish a severed connection. The word "sacred" comes from the Latin *sacer*, meaning devoted or dedicated, especially to a particular deity. Thus both words refer to the creation of a bond or a link between the worshipper and the object of worship. The Latin word *sacramentum*, from which we derive our word "sacrament," is derived from the root *sacer* and refers to that which makes something sacred, i.e. that which creates a devotional or dedicational bond or link. The usual ecclesiastical definition of sacrament is "an outward sign of an inward grace," or, as Saint Augustine put it, "a visible sign of a thing divine," i.e., a natural phenomenon possessing a supernatural significance. The actual usage of the word *sacramentum* in the Latin language carried the meaning "that which binds or obliges a person," and it referred to military oaths and legal processes as well as to religious obligations. The oath of loyalty taken in each degree of the Mithraic Mysteries, for example, was referred to as a *sacramentum*. The sacraments of a religion are thus the means whereby atonement or

reconciliation with Divine Law is achieved, and a bond, agreement or covenant is established between the outer and the inner, the human and the divine; they constitute, in essence, a system of yoga.

The Christian Theory of the Sacraments

In the Christian tradition, the priesthood has always been defined by its responsibility to effect the reconciliation between the people and God as the successors to Christ's apostles, who received his charge and power to act on his behalf. This idea gradually developed under the influence of Neoplatonism into a liturgy of seven sacraments (or "mysteries," as they are known in the Orthodox Church), which are: baptism, confirmation, penance, the Eucharist, holy matrimony, holy orders and extreme unction. The Roman Catholic Church has many sacred rites which are not held to be sacraments per se, such as exorcism, the consecration of holy chrism, etc. These rites are termed "sacramentals."

The traditional Christian view of the theory of the seven sacraments is that they mediate and effect the atonement of the individual soul with the Godhead through the operations of purification (expiation of sin) and sanctification (instillation of virtue), thus rendering the individual fit for the reception of Divine Grace which brings salvation. The Priesthood serves as the "third party" which mediates and administers the covenant between the members of the Church and the Godhead. In this capacity, they and the sacraments themselves are identified with Christ, the mediatorial aspect of the Godhead. Note that prayer, while certainly dealing with the relationship between humanity and Divinity, is not considered a sacrament in the ecclesiastical context because: (1) Catholic Christians do not pray directly to God, but to saints for intervention on their behalf; and (2) prayer is not administered by the priesthood, and is thus not a function of the Church per se. The administration of the Seven Sacraments is, without doubt, the principal function of the Catholic Church; and, as we have seen, any church can be defined as an institution established to administer a system of sacraments appropriate to the religion it represents.

The Number of the Sacraments

The number of the sacraments in the primitive Christian Church is difficult to ascertain, because a sacramental doctrine had yet to be established; but it was certainly less than seven. The rite of baptism was originally considered to expiate all sins, past and future; so no sacrament of penance was considered necessary. The laying on of hands which now constitutes the central rite of confirmation was originally conferred as part of the baptismal rite. The rites of baptism and the Eucharist were administered by bishops, who were elected by the congregation and had received the Apostolic Succession. The bishops were assisted by "presbyters" (elders) and "deacons" (servants, or ministers). The Order of Priesthood was instituted later, along with the minor orders, as a development of the Presbyterate. The word "priest" is ultimately derived from the Greek word *presbyteros*, "elder."

The doctrine of the sacraments was not fully developed until the middle ages. There were originally only two actual sacraments: baptism and the Eucharist, although the functions of the Church were numerous. Dionysius the Areopagite recognized six Sacraments, Abelard and Hugo of St. Victor recognized five, Bernard of Clairvaux recognized ten. Peter Lombard fixed the number at seven, a number which was affirmed by the Council of Trent in the mid-16th century.

Most Protestant churches, based on a strict reading of New Testament scripture, recognize only two sacraments: baptism and communion. Some of the Christian Gnostic systems also recognized fewer than seven sacraments. This is primarily because the Christian theory of the sacraments includes the assumption that incarnation and generation are tainted with original sin-- which, to use Gnostic terminology, refers to the Mixture and concealment of the Light of Spirit within the Darkness of Matter. Some anticosmic Gnostic sects considered matter as being entirely valueless and unredeemable, thus they saw no virtue in baptizing with water or in sanctioning sinful activities such as sex. For example, the Cathar Church recognized only one Sacrament, called the Consolamentum, in which the Holy Spirit was received and the material life renounced. The Consolamentum combined aspects of baptism, confirmation and holy orders, and those who had received the Consolamentum were considered "Perfect." Sinful acts committed after reception of the Consolamentum were not redeemable except by voluntary self-martyrdom.

Jules Doinel's Église Gnostique (1890), which incorporated some Cathar doctrines, recognized two sacraments, the Consolamentum and the Appareillement, corresponding to baptism/confirmation and penance, respectively. Jean Bricaud's Église Gnostique Universelle (1907), a schismatic branch of Doinel's church, recognized five sacraments. Matrimony was not considered sacramental, and penance was considered a non-sacramental prerequisite for the other sacraments.

In contrast with the anticosmic Gnostic doctrine, the Catholic and Orthodox churches hold that incarnation and generation can be redeemed by the Grace of God, which may be secured through the covenant of the sacraments. Thus, the Catholic Church was able to develop, under the influence of Neoplatonist philosophy, a complete system of seven sacraments, corresponding to the interaction of the Holy Trinity (3) with the Created World (4). The Seven Sacraments may, therefore, be divided into two subdivisions: the four "natural" sacraments of baptism, confirmation, holy matrimony and extreme unction correspond to the four life stages of birth, puberty, marriage and death; and the three "elective" sacraments of holy orders, penance and the Eucharist relate to the transcendence of the natural world into that of the Spirit.

The Traditional Significance of the Seven Sacraments

The Christian sacrament of baptism effects the first prerequisite for salvation-- regeneration: the second birth which purifies the body and the soul by the expiation of "original sin"-- that is, sin which is inherent in physical incarnation. The child is received

into the Church, outside of which there is "no salvation." Baptism comes from the Greek word baptizô, which means to bathe or immerse. The rite of baptism is far from being unique to Christianity. It was practiced by the ancient Egyptians, Etruscans, Israelites, Samaritans and Magi, the Zoroastrians, and the Manichaeans; and in the Eleusinian, Isiac and Mithraic Mysteries. It is still practiced by such decidedly non-Christian sects as the Mandaean. Its primitive, essential significance is as a sacramental rebirth into a new life and washing away of the traces of the old life; as such, it corresponds to the beginnings of the yoga practice of Yama.

The Christian sacrament of confirmation effects the second prerequisite for salvation: belief in salvation. Whereas baptism is essentially passive, confirmation is active. The confirmand makes a conscious and voluntary profession of faith. He or she then receives the Holy Ghost (the Third Person of the Trinity) through the laying on of hands by the bishop. The word confirmation is from Latin roots which mean to "join firmly." The rite of confirmation is paralleled in other faiths by the various rites of passage performed at puberty, and represents an awakening into a new awareness of reality. The fundamental sacramental significance of this rite is the alignment of the individual, conscious will with the Divine Will, expressed as an acceptance of the essential tenets of the faith. As the active, voluntary aspect of initiation it corresponds to the beginnings of the yoga practice of Niyama.

The Christian sacrament of penance deals with the continuing struggle against sin after baptism, through confession, contrition and absolution. The word penance is from the Latin word paenitentia, meaning "a regretting." Penitential and purificatory ascetism was common to many ancient faiths, especially the Eastern religions of Mesopotamia, India and Persia. The purificatory "negative confession" was an essential rite in Egyptian magical ritual. The essential sacramental significance of this rite is the continual renewal of the Divine Covenant through self-awareness and self-discipline.

The Christian sacrament of the Eucharist effects the direct communion of the individual with the Godhead through the person of Christ (the Second Person of the Trinity). The people offer Christ as a vicarious sacrifice of themselves to God, and God returns the life-giving Substance of Christ to the people, through the principle of do-ut-des, "I give that thou mayest give." The word Eucharist is from the Greek word eucharistos, meaning thanksgiving, which in turn can be derived from the Greek roots eu + charismata = "good gifts" or "good graces." The ceremony of the Eucharist derives from the sacrificial rites of the ancients. The eucharistic sacrifice of bread and wine was practiced in the Orphic and Mithraic Mysteries.

The Christian sacrament of holy matrimony deals with the purification and sanctification of generation through the exchange of devotional vows, recapitulating the covenant between God and Man as a covenant between Man and Woman. The word matrimony is from the Latin word for "motherhood." The rite of marriage is nearly universal in human culture, and its origins are lost in antiquity.

The Christian sacrament of holy orders deals further with the sanctification of

confirmation through the renunciation of material life for a life dedicated entirely to the service of the Church as an agent of God, an apostle and vehicle of Christ, and a conduit for the Holy Ghost. The word ordination is from the Latin *ordinare*, meaning to "order, arrange or appoint." Nearly all of Humanity's religions have rites of ordination for those who enter into the path of service.

The Christian sacrament of extreme unction, which, together with the viaticum is also known as "last rites," deals with the final preparation of the soul for death, in order to ensure the salvation of the soul and its readiness to enter the Kingdom of Heaven. Final purification is effected by the absolution of remaining sins and by assisting the individual to let go of all his or her worldly attachments and concerns. Final sanctification is effected by a recapitulation of the profession of faith. The priest then assists the individual to establish a final atonement with the Godhead through prayer. The word unction is Latin for "anointing," i.e. the application of ointment or salve; thus both "soothing" and "salvation." The word "extreme" refers to the sacrament being carried out just before death, at the "extremity" of life. The term viaticum is a Latin term meaning "provisions for a journey," as for a soldier going off to battle; and it refers specifically to the final administration of the Eucharist. One of the essential criteria of a religion is that it must deal, in some way, with the disposition of the individual soul, consciousness or ego after the death of the individual's body. Most sacramental religions, therefore, offer some sort of last rites to provide comfort and support to the individual prior to his or her passage into whatever lies beyond. In the ancient Egyptian religion, last rites served to ensure that the dying person had the knowledge and provisions necessary to make a successful passage through the tests, ordeals and obstacles which he or she would encounter on the way to the Blessed Abode.

The Esoteric Significance of the Seven Sacraments

The three elective sacraments correspond to the three alchemical principles of Salt, Sulfur and Mercury; and the four natural Sacraments correspond to the four alchemical elements of air, fire, water and earth.

The seven sacraments also correspond to the seven ancient planets. Baptism by water is attributed to Luna; the confirmation of consciousness to Mercury; holy matrimony to Venus; holy orders, establishing a mediatory priesthood, to Sol; penance, the war against sin, to Mars; the Eucharist, the Royal Sacrifice and Thanksgiving for Good Graces, to Jupiter; and extreme unction at death to Saturn.

The planets are in an intermediate position between the celestial and terrestrial spheres, and are thus well suited to symbolically fulfill the role of mediators between Heaven and Earth. Qabalistically, they represent the seven rays or vessels of emanation. They also represent the seven deadly sins and the seven virtues; the seven bonds of brotherhood; and the numerous "sevens" of the Apocalypse: the seven hills of Babylon; the seven cities in Asia; the seven seals of the Book; the seven heads of the Beast and the seven eyes and horns of the Lamb; etc.

On the Tree of Life in Assiah, the four natural sacraments (baptism, confirmation, matrimony and last rites) occupy the spheres of Yesod, Hod and Netzach, and the Path of Tav. This is the First Order, the Magical Triangle, the Man of Earth Triad, the realm below the Veil of Paroketh.

The three elective Sacraments (orders, penance and the Eucharist) occupy the spheres of Tiphareth, Geburah and Chesed. This is the Second Order, the Ethical Triangle, the Lover Triad, the realm of the Adepts.

The Third Order, Supernal Triangle, Hermit Triad and Realm of Masters has but one of the seven qabalistic planets, Saturn: which is also expressed in the lowest Path, that of Tav. The Sacrament of last rites deals with the separation of Spirit and matter. Spirit goes on into the realm beyond life (the supernals)-- matter returns to Earth (Tav).

Thus, the seven sacraments can be viewed as representing the harmonizing of various aspects of the natural and voluntary life of the individual with the Will of God, or True Will, through the operational modes of the seven planets.

The Sacraments in the Thelemic E.G.C.

We read in Book 837, "The Law of Liberty," that "every act must be a ritual, an act of worship, a Sacrament." This is a requisite task for the Adept, who must ultimately be his own priest. However, it is the function of the institutions of Thelema, such as M.M.M. and E.G.C., to convey their doctrines and mysteries in sacramental form. The obligation of each degree of M.M.M. is truly a sacramentum in the original sense of the word; and the E.G.C., being a church, is, by our definition, an institution established to administer a system of sacraments. The sevenfold system of sacraments is the only such system which is both practicable and conformable to a comprehensive magical theory based on qabalistic principles.

While the E.G.C. is Gnostic in that it derives historically from Jean Bricaud's Église Gnostique Universelle, and it holds to the doctrines of emanation and of redemption through Gnosis or illumination; it has accepted the Law of Thelema, and so rejects the anticosmic doctrine that matter is evil and unredeemable. In fact, it rejects the notion of original sin altogether. It accepts the scientific fact that matter and energy (light) are simply distinct ranges of vibration along the same continuum. The sevenfold system of sacraments more admirably expresses this spiritual/chthonic interaction than do the reduced sacramental systems of the Christian Gnostics.

It is to be noted that the traditional Christian sacraments involve the atonement of the individual soul with God, which effects the harmonization of the individual life with Divine Law and integrates the catechumen into Christian society as a "member of the Body of Christ." In Thelema, the sacraments involve the atonement of the personality with the Self, which effects the harmonization of the individual life with the True Will and integrates the aspirant into Thelemic society as a "member of the body of Initiates." The Christian apostolic priesthood is the mediating agency of Christ. The Thelemic

priesthood is part of the initiating agency of the Masters.

Thus, through the principles of qabalistic syncretism, the traditional sacraments may all have their Thelemic parallels within the E.G.C., where they represent the harmonizing of various aspects of the individual nature with the True Will through the operational modes of the seven planets. A model for such a system of seven sacraments within the E.G.C. is described below.

Baptism (Luna - Yesod)

The ceremony of baptism is mentioned in the final paragraphs of Liber XV, and the Master Therion has left us with notes describing an appropriate baptismal formula for Thelemic use.

Thelema rejects the idea of original sin. So, for us, baptism represents a symbolic birth into the Thelemic community. The child heeds the call of Nuit, who declares, "Do what thou wilt shall be the whole of the Law." The child enters the portals of Her Church, where he or she is welcomed into the community of worshippers, leaving the profane world and its materialistic obsessions behind.

The baptized child joins the community at what is essentially a probationary level. The recitation of the creed by the congregation during the baptismal ceremony represents the instruction of the child in the essential tenets of the Church. The child is not a full member of the community until he or she has learned these tenets and has made a conscious, informed decision to accept them.

Confirmation (Mercury - Hod)

The ceremony of confirmation is mentioned in the final paragraphs of Liber XV. Confirmation represents the first conscious manifestation of the True Will. The recitation of the creed by the confirmand represents a statement that active participation in the Church and belief in its tenets is in conformity with the confirmand's own True Will. The Church accepts the confirmand as a Thelemite, one of its own, a rightful claimant to the heirship, communion and benediction of the Saints. The cheirotomia conveys the sacramental bond that joins the confirmand's consciousness with the egregore of the Church. The cuff on the cheek represents an awakening to the reality of Thelema and all its implications, as well as to the life-consciousness of puberty. (The Greek word *egrêgora* means, roughly, "it has awakened.")

Marriage (Venus - Netzach)

The ceremony of marriage is mentioned in the final paragraphs and the ninth Collect of Liber XV. In the case of Apostolic Christianity, holy matrimony expressed the redemption of an otherwise sinful and unclean act through the blessing of the priest, and the dedication of the act to the service of God by bringing new children into the

Church in accordance with scripturally acceptable procedures. In Thelema, the Mystery of Marriage is a magical expression of the divine process which continually creates the Universe, the formula of which is "love under will." The marriage ceremony thus affirms the inherent sacramental nature of sex. It represents the devotion of the most powerful energies of human organic life to the service of the Beloved: the revealer of the True Will.

Ordination (Sol - Tiphereth)

The ceremony of ordination is mentioned in the final paragraphs of Liber XV. In the Roman Catholic and Orthodox systems, holy orders represented the reception of the Holy Spirit in order to act as a mediating agent of God on earth. In the Protestant and Gnostic systems, the Holy Spirit or Gnosis was available to all and did not require the mediation of a Priesthood. The Thelemic E.G.C. recognizes illumination as a continuing, initiatory, evolutionary process. One stage of this process is that of the Lover, Tiphareth -- the mediator between Kether and Malkuth, who serves both. The ordinand affirms that it is his or her True Will to enter this intermediate path of dual service; to serve the Masters who have delivered the Law of Thelema to the world, and simultaneously to serve those men and women who seek the freedom provided by this Law.

Will (Mars - Geburah)

While Thelema holds to the principle that spiritual attainment requires effort and struggle, the concept of "penance" or "regretting" has little relevance to us. Our struggle is not against conventional notions of "sin," but against ignorance, illusion and distraction. Contrition, meekness and self-denial are useless weapons against such enemies-- it is the Four Powers of the Sphinx: Knowledge, Will, Courage and Silence, which we must call to our aid. The illusion of original sin has led the Christian churches away from the true significance of self-discipline-- it is our task to restore it.

The Christian Sacrament of penance was supposed to effect the expiation of sins committed after the regeneration of baptism. The penitent, recognizing that he had committed a sin, confessed the sin to the priest (in the early church, the confession had to be made before the assembled congregation). He then declared his or her contrition and regret for having sinned, and requested absolution. The priest prescribed a penitential or ascetic activity, which the penitent was to perform as a token of repentance. If the penitent followed the priest's instructions, it was understood that the sin would be expiated through the mediatory prayer of the priest, and the penitent was free to continue his life with a clear conscience.

In Thelema, the negative concept of "sin" has given way to the positive concept of discovering and accomplishing one's True Will. As Liber XXX tells us, "Nevertheless have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices." The concept of expiation of sin has been transformed into that of perfection, which should be interpreted not as the achievement

of a state of static flawlessness, but rather as an ongoing process whereby one's fitness for the task at hand (i.e. the accomplishment of the True Will) is increased.

The process of perfection, of striving towards truth, is aptly summarized in the Thelemic rite of "saying Will," in which the undertaking of any task or activity is related ultimately to the "accomplishment of the Great Work." The basic rubric of "Will," as said communally before meals, is set forth in a footnote to Chapter 13 of *Magick in Theory and Practice*, and this rubric should accompany all communal meals associated with E.G.C. activities. However, the rubric can be adapted to other occasions, as well. The same note states that the point of saying Will is to "... seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgment) so long as it plays its proper part in securing the success of the general purpose." Thus, the saying of Will may be adapted to any sphere of activity, individual and communal.

Using this principle, Will can be adapted as a sacramental rite for ecclesiastical, communal use in conjunction with the celebration of the Gnostic Mass, and as such would admirably fill the niche for a formal sacrament attributable to Mars. Rather than the negative struggle against sin embodied by the traditional sacrament of penance, we would have the positive struggle toward Perfection embodied by the sacrament of Will.

The Eucharist (Jupiter - Chesed)

The Eucharist represents the communion of matter and Spirit. Historically, the function of eucharistic rites was the implantation of the seed of Divine Will into the individual body and soul. In the Thelemic E.G.C., the function of the Eucharist is to unite the body and the personality with Divine Consciousness, and symbolically with the True Will. Liber XV is officially appointed for this purpose.

Last Rites (Saturn - Tav/Binah)

While not specifically mentioned in the text of Liber XV, the performance of last rites is specifically provided for by Liber 106, and is recognized in the O.T.O. Bylaws, section 9.05(B). Historically, the purpose of last rites has been to reaffirm the sacramental bond at the point of death in order to assure the dying person a favorable fate in the afterlife. In the Thelemic E.G.C., the purpose of last rites is to help free the dying person from any obstructions which may stand in the way of a free and peaceful death, so that those who approach death may reaffirm the sacramental bond with their own Holy Guardian Angels, and may set their sights squarely on the ultimate accomplishment of their individual True Wills, "whether they will absorption in the Infinite, or to be united with their chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any Star, or aught else."

Liber 106 is officially appointed for this purpose, and the reading of this book should form the basis of our last rites. Ideally, these last rites should be administered by a priestess, and preferably by a priestess who is also a Dame Companion of the Holy Graal. The reading of Liber 106 may be augmented with additional "provisions," such as a recitation of the creed, an administration of consecrated wine and a Cake of Light, an anointing with consecrated oil, and any other rites that the dying person may request.

The rite should also be preceded by an informal but detailed discussion regarding the resolution of the dying person's mundane affairs and matters of conscience. The dying person must be relieved as much as possible of fears, responsibilities, burdens and concerns. The priestess should encourage the dying person to speak freely about anything that is on his or her mind. If necessary, the priestess should be prepared to inform the dying person of arrangements that have been made regarding the estate, and to assist him or her to make any additional arrangements that might be necessary.

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About this capture
The Formula of Tetragrammaton in the Gnostic Mass

by T. Apiryon

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Tetragrammaton is a Greek word meaning "Word of Four Letters," and refers to the Hebraic Name of God, hwhy, which is commonly known in the West as Jehovah. This name has always been held in supreme regard by kabbalists as a Name of great power and symbolic meaning. The letters of this Name have been attributed to the four elements, the four suits of the Tarot, the four worlds of kabbalism, and all other conceivable quaternaries. On the Tree of Life, they are typically attributed to the Sephiroth of Chokhmah, Binah, Tiphereth, and Malkuth. Aleister Crowley describes the Magical Formula of Creation represented by this Word in Magick in Theory and Practice, Chapter 3; and in The Book of Thoth, Part One, Section II and Part Two, Section 0. The reader is referred to these writings for a fuller explanation of some of the basic concepts used in this essay.

Hadit (Kether) is each of the infinite number of infinitesimal points which make up the universe. Nuit (Ain Soph) is the continuous space occupied by the discontinuous Hadit, the Whole of which is divided for Love's sake by separation of the single point Hadit. The Hebrew letter Yod, y, is by shape a point. The name of the corresponding letter in Greek is iota, which means a "jot" or "bit." Yod is attributed to the Sephirah Chokhmah, but the uppermost tip of the letter is attributed to that of Kether. The Hebrew letter h is Heh, which means "window," referring to an open space. Heh is attributed, among the Supernals, to the Sephirah Binah. The polarity between Yod and Heh, Chokhmah and Binah, can therefore be seen as that of Hadit and Nuit, as reflected down into the Father

(Chaos) and the Mother (Babalon).

The Hebrew Letter w, Vav, attributed to the Sephirah Tiphereth, means "nail," referring to a fastener, or that which joins two things together. Vav, therefore, reflects the union of the Father and the Mother at point of intersection. By shape, it is an extended Yod: the Father extended downward. The final letter Heh, h, attributed to the Sephirah Malkuth, represents the manifested result of this union.

Yod is the King, wedded to Heh, the Queen. Their Union brings forth Vav, the Prince, the Heir; and Heh-Final, the Virgin Princess. The mission of the Prince is to make the Princess his bride, to set her upon the Throne of the Mother; and as the Princess becomes the Queen, the Prince is enabled to claim his birthright and thus becomes the King. We read in the Fourth Aethyr of The Vision and the Voice: "And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah. And this is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon."

Here are a few traditional attributions of the four letters of Tetragrammaton:

y	Yod	Fire	Chokhmah	Chiah	Atziluth	Will	Magus	Lance	
	Amfortas								
h	Heh	Water	Binah	Neshamah	Briah	Memory	Magister	Cup	The
	Widow/Graal								
w	Vav	Air	Tiphereth	Ruach	Yetzirah	Cognition	Adept	Sword	
	Parzival								
h	Heh-Final	Earth	Malkuth	Nephesh	Assiah	Thoughts			
	Neophyte	Paten	Kundry						

In the Mass, the formula of Tetragrammaton is constantly repeated on many levels. A few examples follow. The Gnostic and Catholic Church is of Life (Yod), Love (Heh), Light (Vav) and Liberty (Heh-Final). The Officers of the Church are the Priest (Yod), the Priestess (Heh), the Deacon (Vav) and the Children (Heh-Final). The first four points of the Creed refer to Chaos (Yod), Babalon (Heh), Baphomet (Vav) and the Gnostic Catholic Church (Heh-Final).

In The Ceremony of the Introit, Yod the Stele (Chaos, Chokhmah) unites with Heh the Holy Graal (Babalon, Binah) upon the Altar, bringing forth Vav (Baphomet, Aiwass, Tiphareth, the Mind), the Deacon with the Book of the Law, and Heh-Final, the Congregation (the Church, Malkuth, thoughts). The Deacon adds Vav (the Book, the Logos) to the Yod and Heh on the Altar. After the Deacon and the Congregation recite the Creed, which contains an acknowledgement of the forces of Tetragrammaton, another aspect of Heh-Final appears, the Virgin. She completes the formula on the Altar by adding Heh-Final (the Paten, the World). She then, in her serpentine course around the Temple, unites the forces of Yod and Heh of the Altar of Incense and the Font to

bring forth another aspect of Vav, the Priest.

In The Ceremony of the Opening of the Veil, the Priest (Vav) exalts the Priestess (Heh-Final) and enthrones her upon the Altar, where she takes the place of the Graal (Heh). The Priest, as Vav/Parsifal, descends and "wanders in the wilderness," then, rising one step, invokes Nuit (Heh). The Priestess speaks as Nuit, drawing forth the hidden flame of the Priest, enabling him to rise another step and speak as Hadit (Yod). The Deacon and Children arise in recognition, and the Deacon recites the "Calendar" from Chapter II of Liber AL. The Priest rises the third and final step and invokes Horus (Vav). The Priestess responds in kind with "There is no law beyond Do what thou wilt" from Chapter III of Liber AL, and the Deacon (Vav) recites the Collects to the Church (Heh-Final).

In The Consecration of the Elements, the Priest (Yod) and Priestess (Heh), have brought forth a new Vav and Heh-Final, the Elements. These Elements are now exalted to Yod and Heh by identification with the persons of the Priest and Priestess: the Host is identified with the Priest (Yod) and the Cup of wine is identified with the Priestess (Heh).

The Host is round, typifying the Sun, and is made of grain, typifying the Corn of Ceres, which symbolized both the Sun and the Son. In the consecration of the Host, the Priest says, "Life [Yod] of man [Vav] upon earth [Heh-Final], fruit of labour, sustenance of endeavour, thus be thou nourishment of the Spirit!" The Priest then identifies the Host with himself (Yod) with the words, "Touto esti to Soma mou" (This is my body).

In the consecration of the wine, the Priest says, "Vehicle of the joy [Heh] of Man [Vav] upon earth [Heh-Final], solace of labour, inspiration of endeavour, thus be thou ecstasy of the Spirit!" The Priest then identifies the Cup with the Priestess (Heh) with the words, "Touto esti to Potêrion tou Haimatos mou" (This is the Cup of my blood). This identification is sealed when the Priest (Yod) uses the Host (Vav) to make the five crosses upon the Cup, as was earlier done upon the Priestess. The two elements are then elevated.

In The Anthem, the Priest and All invoke the World-Essence, Kether, the source and seed of all.

In The Mystic Marriage and Consummation of the Elements, the Host, symbolic of the Priest, and of Yod as Amfortas, is sacrificed-- it is broken in two, and the Particula is removed. The Particula is identified as the seed or Essence of the Priest, the topmost point of the Yod of Chokhmah, i.e. Kether.

The Particula is then placed on the point of the Lance (Yod). The Seed of Kether is transmitted via the Lance of Chokhmah (Yod) into the Cup of Binah (Heh). The result is the Lion-Serpent, Baphomet (Vav). The Priest turns to the People (Heh-Final) and lowers the Lance, drawing down and projecting the invoked Vav Force among them. He makes the sign of the Cross upon them and proclaims the Law, consecrating them to the Great Work. They respond with "Love is the law, love under will," the Formula of

Communion, which prepares them to partake of Communion.

The Priest then consumes the two halves of the fractured Host, saying, "In my mouth be the essence of the life [Yod] of the Sun [Vav]." He consumes the wine, which contains the dissolved Particula, saying, "In my mouth be the essence of the joy [Heh] of the earth [Heh-Final]." The Priest thus integrates the entire formula within himself. "There is no part of me that is not of the Gods."

The People, having been duly prepared, communicate. They each consume the Yod and Heh and unite them within their bodies. The Vav of their union is then invoked upon them in the Benediction by the Priest: the accomplishment of their own individual True Wills.

With the consummation of the Elements, the officers, as such, have accomplished their True Wills-- there is nothing left for them to do. Therefore, the Priestess withdraws herself beyond the Veil, and the Priest, accompanied by the Deacon and the Children, returns to the Tomb from whence he came. The People remain in the Temple-- it is now their task to employ the Formula of Tetragrammaton toward the accomplishment of their own True Wills.

5/9/95

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<http://www.hermetic.com/sabazius/kiblah.htm>

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About this capture
The Kiblah
by Tau Apiryon

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"In the East, that is, in the direction of Boleskine, which is situated on the South-Eastern shore of Loch Ness in Scotland, two miles east of Foyers, is a shrine or High Altar." --
Liber XV

"Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest." -- Liber AL, III:21

The East is the direction of the rising Sun, of the dawning Light. In Latin, East is Oriens, which literally means "rising," and was an epithet of the Sun God. It is from this word that we derive our words Orient, Oriental, and Ordo Templi Orientis. The East symbolized paradise in medieval Europe. For this reason, medieval map makers usually placed the East at the tops of their maps, hence the term "orientation."

In Blue Lodge Freemasonry, which preserves vestiges of the ancient Solar Cult, the Master's Chair is situated in the East, and even referred to simply as "The East." The Grand Lodge of a Masonic Jurisdiction is called the Great East or Grand East, or in France, the "Grand Orient."

In the Lesser Pentagram and Hexagram rituals, the Star Ruby, the Star Sapphire, Liber Pyramidos, the Gnostic Mass and many other rituals, Thelemic, Hermetic and otherwise, the Magician begins the ritual facing East; but the East of Thelemic ritual is not necessarily the East of the compass. In the Canon of the Gnostic Catholic Mass (Liber XV), the East is defined as "the direction of Boleskine." In Liber V vel Reguli, the Magician is directed to "...turn his face towards Boleskine, that is the House of The Beast 666." In a diary entry for October 9, 1916 e.v. (unpublished), Crowley says, "Lodges, Profess-Houses, etc. should always be oriented to Boleskine." In Chapter 23 of Magick Without Tears he says, "Remember that your `East', your Kiblah, is Boleskine House..."

What is a Kiblah, and why is our "East" to be Boleskine House?

The Arabic word Qiblah, or "Kiblah," refers to the holiest shrine of Islam. At the center of the courtyard of the Great Mosque at Mecca is a stone building called the Ka'abah (cube) or the Bayt-Ullah (House of God). The original Ka'abah, or "Kaaba," is reputed to have been built by Ibrahim (Abraham); and Ismail (Ishmael), his son and the legendary founder of the Arabic Race, is allegedly buried nearby. Built into the exterior of the eastern corner of the Kaaba is the Hajar al-Aswad, the Black Stone. The Black Stone is said to have been given to Abraham by the Archangel Gabriel. (Note 2) Five times each day, devout Sunni Muslims turn toward Mecca to pray (Muslims within the confines of Mecca turn toward the Kaaba), and they are expected to make pilgrimage there at least once during their lifetime. The term Qiblah denotes not only the physical location of the Kaaba, but also, and more importantly, the direction to which a Muslim turns his face to pray from wherever he may be standing on the face of the Earth. All mosques are aligned with the Kiblah, which is indicated within each mosque by an empty niche, called the mihrab. The word Qiblah is derived from the Arabic root Qabala, which means "to be opposite." It enumerates to 137.

The Kiblah, then, represents to the focal point of the magical current of a cult or religious system, the reservoir of magical energy which can be drawn upon by all who

devote themselves to its Mysteries. Most religious systems include a similar concept. Christianity and Judaism have their Jerusalem or Mount Sinai, the Samaritans have their Mount Gerizim, Hinduism has its Mount Meru or Mount Kailasa, the Greeks had their Mount Olympus or the Omphalos at Delphi. Thelema has its Boleskine.

"Get the stélé of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah for ever." -- Liber AL, III:10

In the Thelemic system, the word "Kiblah" refers to the Stèle of Revealing, through which the Equinox of the Gods was revealed to our Prophet. The "abstraction," or replica, of the Stèle was originally housed at the manor of Boleskine and Abertarff, situated on the South-Eastern shore of Loch Ness in Scotland, 2 miles east of Foyers, 17 miles from Inverness. The manor, which was the Prophet's home at the time, is usually known simply as Boleskine, which is pronounced boll-ESS-kin. Transliterated into Hebrew, Boleskine is BVLShKIN, which enumerates to 418.

"They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418." -- Liber AL, II:78

The Stèle of Revealing represents the Dawn of the Thelemic Light, and as such, appropriately defines the Thelemic East. The current location of the Stèle which was originally located at Boleskine is unknown,

"But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place." -- Liber AL III:34.

Thus, the location of Boleskine House is to be the Omphalos or Center of Power for Thelema, and is to continue as such for the duration of the Aeon of Horus, regardless of the physical presence of the Stèle or of the house itself. Thus, O.T.O. Lodges, Profess-Houses and Gnostic Mass Temples are ideally to be oriented towards Boleskine, and a replica of the Stèle of Revealing is to be placed at the highest point on the super-altar in the "East" of each Temple consecrated to the performance of the Gnostic Mass.

The Greek word STHLH, from which we derive our word "Stèle," carries the following meanings: a block of stone; a support or prop; a monument; a covenant; a gravestone; and a sarcophagus. The Omphalos at Delphi was a boss of stone set upon the burial site of the sacred Python, slain by Apollo. The Delphic Oracle, while seated upon the Tripod, maintained constant physical contact with the Omphalos by holding in her hand one end of a sacred thread, the other end of which was fastened to the Omphalos. This connected her with the archaic energies of the Python, which were essential to the

proper transmission of the Oracle.

Stèle of Revealing: Obverse
Stèle of Revealing: Reverse
The Stèle of Revealing is the funeral tablet of Ankh-af-na-Khonsu, a Priest of Monthu who lived in Thebes during the late XXVth dynasty of ancient Egypt, around 725 p.e.v. According to Aleister Crowley's mythic story, "Across the Gulf," Ankh-af-na-Khonsu was responsible for ushering in the Aeon of Osiris. Aleister Crowley assumed the magical identity of the dead man Ankh-af-na-Khonsu as the living Prophet of the Aeon of Horus, the deliverer of The Book of the Law. The Stèle thus represents the oracular connection of The Book of the Law and the Law of Thelema with the archaic energies of ancient Egypt, transformed and renewed in accordance with the cyclic pattern of aeonic evolution.

In the Christian Mass, the Cross is set up above the Altar. The Cross is a symbol of the death and resurrection of Christ, and the Altar is the traditional place of sacrifice. Many denominations incorporate relics of Saints beneath or within the Altar or sewn into the Altar cloth, and it was an early Christian custom to celebrate Mass upon the tombs of martyrs. Part of the ceremony of consecration of an Altar in the Roman Catholic Church includes the "burial" of a relic inside the Altar. The oblong shape and dimensions of the modern Christian Altar are probably derived from the shape and dimensions of a sarcophagus. The shape of the Altar also recalls that of the Arc of the Covenant, which contained the sacred relics of the foundation of Judaism, and upon which the feminine Presence of God, the Shekhinah, is said to have appeared.

In our Gnostic Mass, it is the Stèle of Revealing which is set above the Altar: the funeral tablet of Ankh-af-na-Khonsu, who returned across thousands of years from the dead to preach the Law of Thelema. The Altar is sized to be of the dimensions of a typical Egyptian sarcophagus. Also, the height of the Altar is specified as precisely 44 inches: 44 is DM, Dam, the Hebrew word for blood, and the color of the Altar Cloth is specified as crimson, the color of blood; affirming the Altar as the place of sacrifice. The blood is the blood of the Saints, "continuing knowledge from generation unto generation."

While much of the symbolism of the Altar in our Gnostic Mass is essentially congruent with that of the Altar in the Christian Mass, one aspect is significantly different. In the Gnostic Mass, the feminine Presence of God has been restored to her place upon the Altar, affirming that the Altar is not only the place of sacrifice, but the place of living communion as well.

The Stèle and the Cross serve the same function within their respective systems. Both are set above the sacrificial Altar/sarcophagus, as the Omphalos was set above the burial place of the Python. Symbolically, both the Cross and the Stèle serve as memorials of the Covenant of Resurrection between the founder of the religion, who returned to life from the tomb, and the ritual participants. Recall that the Greek word *STHLH* means both "memorial" and "covenant."

Magically, both serve as bridges across the gulf of time and death-- as gateways between the visible world of mortality and the invisible world of immortality. Recall that

Stèle carries the additional meanings of "a block of stone," corresponding to the Cubic Stone of the Cross, the Black Stone of the Kaaba, and the Alchemical Stone of immortality; and "a prop or support," corresponding to the path of Samekh on the Tree of Life, which is attributed to the alchemical Tarot Trump "Temperance" or "Art," which connects the Lunar sphere of Yesod with the Solar sphere of Tiphareth, and which forms the Cross by intersection with the path of Peh. The path of Peh is attributed to the Tarot Trump "The Tower" or "The House of God." Recall that the Kaaba is also called the Bayt-Ullah, the "House of God."

The Stèle in the Gnostic Mass Temple is, in effect, a "pipeline" through which we may commune with the subtle energies of the Thelemic current which intersect the visible world at the "invisible house" located at Boleskine. The proper orientation of the Stèle towards the Kiblah of Boleskine symbolizes alignment with the Thelemic current, and magically insures a strong link with its energies.

Boleskine is located at Latitude 57°16'00" North, Longitude 4°27'45" West.(Note 3) The Kiblah, or precise angle towards Boleskine from true North at any point on the globe, following the shortest possible path, may be determined using Napier's Analogies to solve a spherical triangle with one vertex at Boleskine, one at the point in question, and the third at the North Pole. The equations for Napier's Analogies may be found in the "CRC Standard Math Tables" or in any good textbook on spherical trigonometry. Angles toward Boleskine from true North (to the nearest 1/2 degree) for a selection of cities around the world are provided in the table at the end of this chapter. The Kiblah may also be computed this way.

Unfortunately, it is rarely possible to physically align the Temple precisely with the Kiblah. In any case, the location of the Stèle in the Temple defines the "Magical East" of the Temple; but when the Magical East does not physically coincide with the Kiblah, the proper link between the Stèle and Boleskine must be forged more strongly in the hearts and minds of the ritual participants.

This link may be reinforced by a preliminary performance of a focusing ritual such as Liber V or XXV, or the Thelemic Lesser Banishing Ritual of the Pentagram, in which the Magician begins the ritual facing the Stèle and "Magical East." It may also be reinforced by more elaborate means. For instance, a ceremonial consecration of the Stèle may be composed and performed, wherein the Stèle is set up in precise alignment with the Kiblah while appropriate verses of Liber AL are recited, and the personified forces of the Thelemic current are invoked to strengthen the link. The Stèle may then be moved to its position in the "Magical East," maintaining the link intact.

Notes:

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This is not the only "Black Stone" to occur in the history of religions. In 218 e.v., the Roman Emperor Elagabalus ("Heliogabalus"), who had been a priest of the local Baal in the Syrian city of Emesa (Homs), established the cult of the Sol Invictus Elagabal in Rome. This Deity was worshipped in the form of a black, conical, meteoric stone, and was ceremonially "married" by Elagabalus to an image of the Moon Goddess Astarte. The devotees of Cybelê also revered a black, meteoric stone.(Return)

A footnote in Liber V states that Boleskine is "on Loch Ness, 17 miles from Inverness, Latitude 57.14N., Longitude 4.28W." However, these coordinates appear to be for the village of Foyers rather than for Boleskine itself.(Return)

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Table of Angles of Orientation to the Thelemic Kiblah for Selected Cities

City:	Angle toward Boleskine from true North:
Aachen, Germany	40 Deg. W from N
Akron, OH	43.5 Deg. E from N
Ashland, OR	31 Deg. E from N
Athens, Greece	35 Deg. W from N
Atlanta, GA	39.5 Deg. E from N
Augusta, GA	40 Deg. E from N
Auckland, New Zealand	1 Deg. W from N
Austin, TX	36 Deg. E from N
Barcelona, Spain	13 Deg. W from N
Belfast, Northern Ireland	16 Deg. E from N
Beograd, Serbia	42.5 Deg. W from N
Bergen, Norway	119 Deg. W from N
Berlin, Germany	58 Deg. W from N
Birmingham, AL	39 Deg. E from N
Boston, MA	46 Deg. E from N
Brisbane, Australia	22 Deg. W from N
Budapest, Hungary	47 Deg. W from N
Buenos Aires, Argentina	26.5 Deg. E from N
Buffalo, NY	45 Deg. E from N
Cairo, Egypt	27 Deg. W from N
Chicago, IL	42.5 Deg. E from N
Christchurch, New Zealand	7 Deg. W from N
Copenhagen, Denmark	73 Deg. W from N
Dallas, TX	37 Deg. E from N
Dublin, Ireland	14 Deg. E from N
Edmonton, Alberta	38.5 Deg. E from N

El Cajon, CA 31.5 Deg. E from N
Hamburg, Germany 59.5 Deg. W from N
Honolulu, HI 14 Deg. E from N
Houston, TX 36.5 Deg. E from N
Indianapolis, IN 42 Deg. E from N
Jacksonville, FL 38.5 Deg. E from N
Jerusalem 35 Deg. W from N
Lansing, MI 44 Deg. E from N
Ljubljana, Slovenia 39 Deg. W from N
London, England 22.5 Deg. E from N
Los Angeles, CA 31 Deg. E from N
Madrid, Spain 2 Deg. W from N
Manchester, England 18 Deg. W from N
Mecca, Saudi Arabia 31 Deg. W from N
Melbourne, Australia 35.5 Deg. W from N
Memphis, TN 37 Deg. E from N
Mexico City, Mexico 33.5 Deg. E from N
Miami, FL 37 Deg. E from N
Milan, Italy 30.5 Deg. W from N
Milwaukee, WI 46 Deg. E from N
Minneapolis, MN 42.5 Deg. E from N
Montreal, Quebec 48 Deg. E from N
New Orleans, LA 37.5 Deg. E from N
New York, NY 45 Deg. E from N
Oklahoma City, OK 37.5 Deg. E from N
Omaha, NE 40 Deg. E from N
Oslo, Norway 102 Deg. W from N
Paris, France 22.5 Deg. W from N
Perth, Australia 39 Deg. W from N
Phoenix, AZ 33 Deg. E from N
Pittsburg, PA 43.5 Deg. E from N
Portland, OR 32 Deg. E from N
Pula, Croatia 36.5 Deg. W from N
Rio de Janeiro, Brazil 19.5 Deg. E from N
Riverside, CA 31.5 Deg. E from N
Rome, Italy 29 Deg. W from N
Saint Croix, USVI 33 Deg. E from N
Saint Louis, MO 40.5 Deg. E from N
Salt Lake City, UT 34.5 Deg. E from N
San Francisco, CA 30 Deg. E from N
San Juan, Puerto Rico 33.5 Deg. E from N
San Luis Obispo, CA 30.5 Deg. E from N
Santa Cruz, CA 30.5 Deg. E from N
São Paulo, Brazil 21.5 Deg. E from N
Seattle, WA 32 Deg. E from N
Sofia, Bulgaria 40.5 Deg. W from N

Split, Croatia 36.5 Deg. W from N
Stockholm, Sweden 91 Deg. W from N
Sydney, Australia 28 Deg. W from N
Tokyo, Japan 18.5 Deg. W from N
Toronto, Ontario 45.5 Deg. E from N
Tucson, AZ 33 Deg. E from N
Vancouver, BC 32.5 Deg. E from N
Victoria, BC 32 Deg. E from N
Washington, DC 43 Deg. E from N
York, England 28.5 Deg. W from N

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About this capture
On Teaching in the New Aeon

by Frater Y.V.

Revised September 1999 e.v.

"You are all individuals!"
-- Brian

Do what thou wilt shall be the whole of the Law.
As Thelemites, we tend to perceive the world to be in a period of major social transition. Such times are bound to be characterized by passionate controversy over issues relating to continuity within social institutions. These issues are often expressed in terms of tradition, which represents the continuity between the past and the present; and education, which represents the continuity between the present and the future.

Our Order is a good example; it is a social and educational institution with its roots in tradition and its leaves and branches in the New Aeon. Because O.T.O. is the primary public representative of Thelema, it is important that these issues be carefully considered and resolved in accordance with our own Thelemic principles.

Crowley began this process within O.T.O. as well as within the A.:A.: In O.T.O., he substantially revised the initiation rituals and the Constitutional structure of the Order. In A.:A.:, he eliminated most of the Outer Order altogether, drastically revised the remaining rituals, and completely revised the Order's approach to teaching.

Crowley understood that teaching was of paramount importance in the New Aeon, not only in the subject matter being taught, but also in the methods used to teach. Teaching methods used in the Old Aeon were based on the formula of the Old Aeon, that of the Dying God; teaching methods used in the New Aeon must be revised in accordance with the Formula of the New Aeon, that of the Child.

Old Aeon education is characterized by the formula of the Dying God, that of self-sacrifice. Education in the Old Aeon was established to benefit the group: whether the group was Country, Society, or the Order, at the expense of the individual. The individual will must be sacrificed to the Great Will, the individual mind to the Group Mind. Old Aeon teaching methods are paternalistic, mechanical, and uniform in approach. The teacher represents the Father, the Authority, the focus of the group, the single source of all knowledge and truth. Knowledge is considered to emanate from the wise teacher for absorption by the ignorant student. The student must sacrifice his or her own unique perspective in order to be receptive to this knowledge, which is considered to be absolute and unchangeable. Adherence to a uniform program is critical. Progress is assessed by comparison with a standard which is applicable to all. Competition is encouraged as a means to defeat individuality and focus the students' efforts toward standardized goals.

The student in an Old Aeon teaching system is considered to be a "Blank Slate," upon which must be inscribed the wisdom and knowledge of the teacher. All "Blank Slates" are by nature identical, so all students should, in theory, receive the same teaching. Students are expected to accept what they are taught as simple fact. When students are examined, they are expected to provide the "correct answer" to each question, i.e., they are expected to conform to the established dogma. An answer which is not "correct" is necessarily "incorrect," no matter how well thought out or how creative it may be. In such a system, the emphasis on standardization often leads to the trivialization of the teachings. A student finds him- or herself "jumping through hoops" in order to meet the minimum criteria for advancement. Individualized research may be permitted or even encouraged, but such work is usually considered "extra-curricular" and its results are usually ignored.

A New Aeon teaching system would follow the formula of the Child, that of exploration, experimentation, and growth. As education in the Old Aeon was viewed as a zero-sum game between the individual and the group, education in the New Aeon must recognize that stronger, more intelligent, more independent individuals make for a stronger, more intelligent and more independent group. The focus of education, therefore, would be on the individual.

Truth would be viewed in terms of personal experience. Rather than a paternalistic dispenser of knowledge, truth and judgement, the teacher would be viewed as a leader or guide; and as a facilitator or a catalyst; someone who encourages exploration and experimentation; someone who provides tools and opportunities for discovery; someone who provides interesting questions, not pat answers. Knowledge would be considered as growing from within the student, not as being inoculated by the teacher. The individualized, first-hand knowledge of each student would thus be treated as more valuable than "traditional" or "authoritative" second-hand instruction. Rather than evaluating student performance by gradation on uniform scales based on mythical ideals and norms, each student's progress would be evaluated individually, by their efforts and contributions.

The student in a New Aeon teaching system would be considered to be a fountain of truth sealed by lack of experience. Students would be expected to question what they are taught, and to bring fresh perspectives to the teaching. When students were examined, they would be expected not only to demonstrate their acquisition of basic skills and knowledge, but also to demonstrate their development of such talents as self control, the ability to concentrate, adaptability to unfamiliar circumstances; and, most importantly, the ability to synthesize what they have learned with their own experience and energetically apply the results to create a meaningful contribution. Blind conformity to established dogmas would be considered laziness.

Unfortunately, established traditions possess a great deal of inertia, and significant effort is required to overturn them. Even now, many people are still more comfortable with the old ways of teaching. Many still seem unable to accept the idea that they already possess the truth within themselves. Many find it difficult to recognize the value of individual achievement unless it is measured against some "standard." They seek organizations like O.T.O. and others in the hopes that they will receive a treasure map to the Holy Grail. They expect that they will somehow be transmuted into Adepts by the mysterious influence of the great occult powers of the Order they have joined. For these seekers, the first lesson must be "Do what thou wilt shall be the whole of the Law."

As O.T.O. continues to develop, its teaching methods continue to develop as well. Crowley never established a formal teaching curriculum for O.T.O. We do not know if he ever intended to develop such a curriculum, or if he would, in fact, have been opposed to such a curriculum. However, we can be relatively certain that he would have disapproved of such a curriculum if it were based on Old Aeon teaching methods. For O.T.O. to adopt such methods might bring in more seekers, but it would be a betrayal of our Thelemic principles. It would reduce our Holy Order from its position in the vanguard of the New Aeon to that of just another of the many pompous purveyors of occult "secrets." Let us leave them to their work, and proceed with ours.

Love is the law, love under will.

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About this capture
An Approach to Magick

by Frater Y.V.

January 1992 e.v.
Revised September 2000 e.v.

"Magick is the Science and Art of causing Change to occur in conformity with Will."

-- Aleister Crowley, Magick in Theory and Practice

"Magick is the Science of understanding oneself and one's conditions. It is the Art of applying that understanding in action."

-- Aleister Crowley, Magick in Theory and Practice

Do what thou wilt shall be the whole of the Law.

The Totality and each of its component parts are composed of different levels of existence which vary in subtlety. At the "lowest" or least subtle level, the components are perceived as individual, conditioned things, which are subject to change. At the "highest" or most subtle level, there is only One Thing which is No Thing, which is not conditioned and not subject to change. The Totality, the Resultant of all levels, is Consciousness.

Each individual person possesses a True Will, which extends across all levels of existence. It is unique with respect to other individual persons, yet identical with the single Ultimate Will.

The uniqueness of the individual True Will is due to the conditions and contexts of individual, separate existence.

At the lowest level of existence, the True Will cannot be perceived, because it is overwhelmed, obscured and fragmented by changing conditions and contexts. Existence at this level is reactive, not voluntary. The will appears to change from one moment to the next. If the individual is only conscious at this level, he will perceive

himself as being at the mercy of uncontrollable and unpredictable external forces, now lifting him up, now casting him down; taking him nowhere.

If the individual is inspired to examine, analyze and understand his conditions, he may obtain a glimpse of his True Will. If he does, he will become conscious on a slightly higher level. The True Will, as initially glimpsed, will be shrouded in conditions. Such a vision is often expressed as "life purpose" or "destiny." Even such an imperfect vision of purpose enables the individual to aspire to act voluntarily; to act because he believes the action is in accordance with his True Will, rather than because he believes his conditions require it.

He may now begin to act to influence his conditions, to bend them to his Will, rather than to propitiate or attack them -- to begin to cause "change to occur in conformance with Will." This is done by applying all the energies available to him within the confines of his conditions toward the harmonizing of said conditions with his perception of his True Will.

Because temporal conditions are so powerful on the lower level, his efforts are unlikely to produce satisfactory results unless he becomes able to apply his energies upon the media of higher (more subtle) levels, where he may influence powers which determine the manifestation of conditions on the lower level. Success in this is ultimately only arrived at by personal experimentation. The chances of failure are high, and he is unlikely to make significant progress unless he receives either gnosis or the instruction, guidance and inspiration of someone with experience and insight.

His success in this changes his conditions, and thus changes his consciousness. It refines his perception of his True Will. As the blinding clouds of temporal conditions part, he perceives the Light of his True Will more clearly. This allows him to perceive and begin to act upon the media of still higher levels of existence. Acting upon the media of these higher levels in accordance with his refined knowledge of his True Will, the individual increases his conscious identification with the Totality and his harmonious dominion over his circumstances.

Perfect knowledge of the True Will comes as a result of perfect perception of all levels of existence, wherein the True Will is perceived to be identical with that of the Totality, which includes the unchanging and unconditioned Ultimate Will and all individual Wills, as well as all things which condition the individual Will. Perfect perception is reflection.

The increase of the ability to perceive and act upon subtler levels of existence, and acting voluntarily in accord with the increased knowledge of the True Will gained thereby, is what we know as Magick.

Love is the law, love under will.

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About this capture
On the Nature of the True Will

by Frater Y.V

1997 e.v.
Revised April 2001 e.v.

Do what thou wilt shall be the whole of the Law.

Question: Is one's True Will the same as one's "purpose" in life? Can one "discover one's True Will" and summarize it in a brief statement?

Crowley seemed to think so, sometimes, and the idea has become characteristic of orthodox Thelemology and ingrained in some Thelemic institutions. For example, in the Constitutions of the Order of Thelemites, those Zelatores of that Order who have submitted proof of the discovery of their True Wills to the examining officer were supposed to get a special certificate.

In his essay titled "Duty," Crowley defines "True Will" as "the true purpose of the totality of one's Being"; and states that one -- the acceptee of the Law of Thelema -- should find the formula of one's True Will in an expression as simple as possible.

Earlier in the same essay, however, Crowley states the following: "This True Self thus ultimately includes all things soever; its discovery is Initiation (the travelling inwards) and as its Nature is to move continually, it must be understood not as static, but as dynamic, not as a Noun but as a Verb." We evidently need further clarification.

Liber AL, Ch.I, v. 44 reads as follows: "For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

In Crowley's "D" Commentary on this verse, we find this: "Purpose takes the edge off pure will, for it implies conscious thought, which should not replace what nature intends. Work is done best when the mind does not know of it, either to urge or check its course."

In Crowley's New Comment on the same verse, he states:

"This verse is best interpreted by defining 'pure will' as the true expression of the

Nature, the proper or inherent motion of the matter, concerned. It is unnatural to aim at any goal. The student is referred to Liber LXV, Cap. II, v. 24 ["And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?"], and to the Tao Teh King. This becomes particularly important in high grades. One is not to do Yoga, etc., in order to get Samadhi, like a schoolboy or a shopkeeper; but for its own sake, like an artist."

From Liber XXI:

"Lao Kun the Master said:
The Adept in skill of soul
Hath never an aim; the bungler's shame
Is that he gropes a goal."

We may conclude that one's "True Will" is a very similar concept to one's "True Self." One should not try to force some static purpose upon one's being, but to allow one's being to fulfill its dynamic nature.

Many people think that making a statement about one's True Will is a very important thing to do relatively early on in one's Magical career. However, this should be done only after considerable introspection; and then with considerable circumspection. The tendency would be to choose some very romantic, flattering goal which has little to do with the real nature of one's being; one which begins "It is my True Will to (fill in the blank)." One may feel a great sense of achievement at first, only to experience later a sense of stagnation and confusion.

One reason that such problems arise is that a lot of us have an Old Aeon sort of notion that the discovery of the True Will is a point event, a sort of Cataclysmic Flash of Illumination which Reveals the Eternal Truth Once and For All; after which we may consider ourselves Enlightened and begin taking on disciples.

A viewpoint more consistent with the energies of the New Aeon would be that the discovery of the True Will or True Self is a gradual process, analogous to that of growing up. Recall that the phrase in "Duty" is not "Summarize one's True Will in a written statement of 11 words or less" but "Find the formula of this purpose, or 'True Will,' in an expression as simple as possible." One can never fully know one's True Will to the point of concise, specific, one-time expression, because it is dynamic and encompasses the totality of our experience; and the sum of our experience evolves as long as we remain alive. One can, however, know something about its formula, that is, how it tends to manifest, dynamically, in one's life. Crowley never said that this cannot be done more than once.

Question: If True Will is really the core of one's being, how can one ever NOT do it?

If one doesn't know oneself, one can't know anything about one's True Will. Self knowledge requires initiation, introspection and experience. It takes time to find out who one is -- in fact, it takes a lifetime. As one come to know oneself more and more, one's

actions will come more and more into conscious alignment with one's True Will. [See the essay An Approach to Magick.]

This is not to say that if one has not discovered one's True Self one must necessarily be acting contrary to one's True Will. One's True Will can be considered as the Resultant of all the vectors that comprise one's nature. Even if one doesn't realize it, the True Will will, on the average, dominates one's actions and one's responses to external stimuli. Once one has become intimately familiar with all the vectors, and therefore with their Resultant, one may begin to strengthen the Resultant by consciously adjusting the alignment of the vectors.

Question: What about Duty and Obligations?

The question of duty has been addressed admirably in a generalized fashion in Crowley's essay "Duty." No action or policy can be really in accordance with one's True Will if it is not also in alignment with the principles set forth in this work.

As for obligations, it is a given that one's True Self includes all elements of one's universe, including the situations one has gotten oneself into. Accordingly, the requirements of these situations are vectors contributing to the Resultant of one's True Will. However, these requirements may not always be what they seem. It is not always necessary to accept them at face value, but they must be dealt with and resolved; not ignored.

Love is the law, love under will.

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About this capture
PAYING THE PRICE

a brief sermon by

Tau Apiryon

Do what thou wilt shall be the whole of the Law.

You want X, so you do a ritual or pray to some God or Saint. Millions of testimonials

over the centuries leave us no doubt that both magic and prayer (is that redundant?) actually work, and that the details really don't matter. However, sometimes success in these matters can be worse than failure, for in the immortal words of Robert A. Heinlein, TANSTAAFL. For convenience, we will lump all Gods, Saints, spirits, demons and others of their ilk together, the allegedly good as well as the allegedly evil, under the umbrella term "egregores". Well, Egregores do NOTHING without due compensation.

If you want El Shaddai to give you victory over the Canaanites, you'll get it, but you have to give Him His hundred unblemished lambs, eight hundred bags of flour, etc. If you want Jesus or Allah or Satan to buy you a Mercedes Benz, you'll get it, but you'll have to sacrifice your freedom. If you want Andrealphus to annoy your chemistry professor, he'll do it, but he'll also show up at your girlfriend's house. If you want Venus to bring you Love, she'll do it, but you'll have to take out the trash and fix the sink and change the diapers and listen to...well, you get the picture. Some call it Karma, some call it quid pro quo, some call it equilibrium, some call it balancing the books.

What do you do? You can't escape it, even "mountain men" have to come down to buy ammo once in a while. You can proceed with business as usual; or you can, by an act of will, change your perspective. If, for instance, you want to give yourself completely in devotion to Our Lady Nuit, she'll accept you. BUT, you'll have to burn to her perfumes, wear to her jewels, drink to her, and exceed the nations of the earth in splendour and pride. Otherwise, forget it.

Love is the law, love under will.

<http://hermetic.com/sabazius/insect.htm>

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About this capture
The Great Work
of Insect Metamorphosis

by Frater Y.V.

"Look to the ant, thou sluggard, and be wise."

Kingdom Animalia, Phylum Arthropoda, Subphylum Mandibulata, Class Insecta.
Members of this most ancient and primitive race have always been familiar to us; as competitors, combatants, curiosities, and occasionally, co-conspirators. From the Luna Moth to the Cockroach, we regard them with a mixture of repulsion and fascination. The repulsion is perhaps a result of our often competitive roles, the fascination a result of their strange beauty; but in addition, there seems to be something familiar about them.

Perhaps they stir ancient memories, causing them to rise from genetic history into our subconscious minds; or perhaps we project our own deep reflections upon them like Rorschach Blots -- but then who designed the "random" swirls of the Rorschach Blot if not She who designed us?

Each species of insect belongs to an Order. There is the Order of the Straight Wings (Orthoptera) which plagued Egypt, the Order of the Sheathed Wings (Coleoptera) ruled by Khephra, the Order of the Dual Wings (Diptera) ruled by Beelzebub, the Order of the Wedded Wings (Hymenoptera) with its complex hierarchies, and its honeybees ruled by Venus, the Order of the Scaled Wings (Lepidoptera) ruled by Chuang Tzu, and many others, each with its own regalia, rites, and modes of recognition.

Like us, insects undergo embryonic as well as post-embryonic development. Unlike most of us, the post-embryonic development of most insects involves rather drastic changes in appearance and occurs in distinct stages. This post-embryonic development is known as metamorphosis. There are several types of insect metamorphosis, we will focus on "complete" metamorphosis, the system promulgated by the Order of the Scaled Wings (butterflies and moths) and certain others. In complete metamorphosis, the insect undergoes 4 stages: egg, Larva, Pupa and Adult. We will begin our examination with the Larval stage.

The Larva

Larva is a Latin word meaning "ghost." The Larval or Instar stage may be regarded as the "student," "neophyte" or "Man of Earth" grade. The task of the Larva is to get bigger; to consume enough nourishment to progress to the next stage, or to serve as a juicy morsel for a predator. The Larva is usually blind, has very restricted mobility, and is unconcerned with anything it is not directly touching.

The Pupa

Pupa is a Latin word meaning "doll" or "puppet." The task of the Pupa is to refrain from activity (enter into a Magical Retirement) while Transformation takes place. The Pupal stage corresponds to the "portal" or "K.E.W.," the bridge between the Man of Earth and the Lover.

The Transformation to Adult, or Imago, which takes place within the Pupal case occurs as follows. The Instar contains seed cells within its body, called Imaginal Buds. During the Pupation period, the imaginal buds secrete chemicals which lyse or destroy the surrounding cells. Meanwhile, the buds themselves grow and divide to replace the destroyed cells. Eventually, all the cells of the Instar are destroyed and replaced by cells of the Imago. This process, the Instar transforming itself into the Imago, is referred to as Imagination.

The Adult

The Adult insect or Imago, corresponding to the Adept or Grade of Lover, emerges from the Pupal case (pastos or tomb), expands its wings by pumping fluid into them, and flies away to find a mate or engage in other social activities. In addition to the power of flight, the Imago has other "miraculous" abilities, in part due to its well developed sensory organs. Bees can see ultraviolet light, ants can communicate complex messages via the sense of smell, and the males of some species of moths can sense a female over a mile away. As most of us know, many insects also have the power of invisibility; most insects are quite familiar with the virtues of herbs and plants, and some insects are definitely capable of causing illness in our neighbor's cattle. It is alleged that some insects can predict the weather, but it is not known whether they can predict the future.

Through the process of sexual reproduction, the Imago may achieve "genetic samadhi" by unifying its genetic will with a separate genetic will, and then dying. Both are simultaneously preserved and destroyed through the formula of Tetragrammaton. That is, genetic will "I" unites with genetic will "H." The Union of genetic wills "V" results in the genetic will "H2," which is neither "I" nor "H" but contains both in their entirety.

The Egg

The apparent loss of the individuality through combination and death is analogous to crossing the Abyss (Note - Da'ath = Knowledge = Gnosis = Union). The individual is dead and gone, yet there is that which remains - in combined form as the Child; which is in this case the egg.

The Imago (Lover) is therefore concerned with the evolution of the species by its choice whether or not to reproduce, whereas the Instar (Man of Earth) is concerned with its own personal evolution. What is the formula of the Lover? Union. Love (13) is Union (13).

The egg in this system therefore corresponds to the grade of Hermit, the Master, the dweller in the City of the Pyramids (have you ever seen a cluster of moth or ladybug eggs?) withdrawn from society, consciousness and duality. The task of the Master in the City of the Pyramids (Binah), is to wait, for the refining fire to burn it into a white ash or pure will (Chokhmah), which is further reduced to a grain of dust (Kether) which is carried either into nothingness (the dissolution, Nirvana) or into the Kingdom (as a Boddhisattva). The egg either dies or hatches. If it hatches a new cycle begins, and the Great Spinner of the Web of the Universe will smile and ask,

"Whom have you there?"

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88 captures

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About this capture
Probability and the Yi Jing
by Sabazius

Revised 7/3/97 e.v.

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Introduction

The Chinese Book of Changes, the Yi Jing, was compiled, as we know it today, by King Wen at the end of the Shang dynasty in the 12th century b.c. His sources were the oracular traditions employed by the sages of the Shang dynasty, which, according to legend, were originally devised at the dawn of civilization by the mythical culture hero Fu Xi, who had also invented writing, fishing, and trapping.

The Book of Changes serves as both a repository of timeless wisdom and as an oracle which may be consulted using a number of divinatory methods. All such methods involve the construction of a figure (termed a "hexagram" by Legge and subsequent Western scholars) composed of six elements, each element being either a simple line segment (-----), considered to be Yang or "light, " or a divided line segment (-- --), considered to be Yin or "dark."

Each of the 64 possible hexagrams has its own meaning and oracular value, each of which is described in the text of the Yi Jing and in its commentaries known as the "Ten Wings," written by philosophers of the Confucian school. In addition, the Yi Jing provides for the construction of a secondary hexagram from the primary hexagram based on special cases of Yin and Yang called "moving lines." Each moving line in the primary hexagram has a special comment written by the Duke of Zhou (son of King Wen, and younger brother of King Wu, who founded the Zhou dynasty). The secondary hexagram is formed as the moving Yang lines "change" into Yin lines, and the moving Yin lines "transform" into Yang lines. The secondary hexagram so formed has its own oracular value which is to be considered in the context of that of the primary hexagram and its moving lines.

The two traditional methods of constructing a hexagram are the "yarrow stalk method" and the "coin method."

The Yarrow Stalk Method

To employ the yarrow stalk method, one begins with a bundle of 50 straight, dried stalks of the yarrow herb.

One stalk is set aside and not used again.

The bundle of the remaining 49 stalks is then divided into two bundles.

One stalk is taken from the bundle on the right and placed between the ring finger and little finger of the left hand.

The bundle on the left is then taken up in the left hand, and stalks are removed

therefrom and set aside in groups of 4 using the right hand, until 4 or fewer remain. The remaining stalks are placed between the middle finger and ring finger of the left hand.

The bundle on the right is then taken up in the left hand, and stalks are removed therefrom and set aside in groups of 4 using the right hand, until 4 or fewer remain. The remaining stalks are placed between the index finger and middle finger of the left hand.

The total number of stalks between the fingers of the left hand are then counted and noted. The possibilities are 9 and 5. Nine stalks results in the value of 2, and five stalks results in the value of 3. Here are the possible outcomes of the first operation:

Between index and middle fingers:	4	3	1	2
Between middle and ring fingers:	4	1	3	2
Between ring and little fingers:	1	1	1	1
Total:				

9	5	5	5
---	---	---	---

Assigned Value:

2	3	3	3
---	---	---	---

These 9 or 5 stalks are then set aside and the remaining bundle of 40 or 44 stalks is divided and counted out in the same manner. This time, eight stalks results in the value of 2, and four stalks results in the value of 3. Here are the possible outcomes of the second operation:

Between index and middle fingers:	4	3	1	2
Between middle and ring fingers:	3	4	2	1
Between ring and little fingers:	1	1	1	1
Total:				

8	8	4	4
---	---	---	---

Assigned Value:

2	2	3	3
---	---	---	---

These 8 or 4 stalks are then set aside and the remaining bundle of 32, 36 or 40 stalks is divided and counted out in the same manner for a third operation, the possible outcomes of which are identical to those of the second operation.

Each operation has now produced a value of either 2 or 3, and these three values are now added together to produce a total of 6, 7, 8, or 9. The totals of 6 and 8 yield a Yin line (-- --), the totals 7 and 9 yield a Yang line (-----). A total of 6 is considered a moving Yin line (-- x --), and a total of 9 is considered a moving Yang line (---o---).

This first line is placed at the bottom of the hexagram and the entire operation is repeated five times to produce the remaining five lines. The sixth line is placed at the top of the hexagram.

The Coin Method

The other traditional method of constructing a hexagram employs three coins instead of 50 yarrow stalks, and is considerably quicker than the yarrow stalk method.

To employ the coin method, one begins with three similar coins. One side of each coin is assigned the value of 2, the other side is assigned the value of 3. If old Chinese coins are used, the side with the Chinese characters is assigned the value of 2.

All three coins are tossed at once and the values of the visible sides are added to produce a total of either 6, 7, 8, or 9. Thus, a single toss of three coins produces the equivalent of the three operations of the yarrow stalk method. The coins are then tossed five more times to construct the remainder of the hexagram. Again, the hexagram is constructed from the bottom upward.

Probabilistic Comparison of the Yarrow Stalk and Coin Methods

Using either method, the probability of obtaining a Yin line or a Yang line is equal. The probability of obtaining either is once in two tries, or $\frac{1}{2}$, or 50%. Using either method, the probability of obtaining any particular hexagram is once out of 64 tries, or $\frac{1}{64}$. However, the probability of obtaining a moving line versus a stable line differs according to which method is used, as follows:

Probability of Obtaining the Line

Line

Yarrow Stalk Method

Coin Method

9- Moving Yang

$\frac{3}{16}$

$\frac{2}{16}$ ($=\frac{1}{8}$)

7- Stable Yang

$\frac{5}{16}$

$\frac{6}{16}$ ($=\frac{3}{8}$)

8- Stable Yin

$\frac{7}{16}$

$\frac{6}{16}$ ($=\frac{3}{8}$)

6- Moving Yin

$\frac{1}{16}$

$\frac{2}{16}$ ($=\frac{1}{8}$)

Note that with the yarrow stalk method, it is easier to get a moving Yang line and more difficult to get a moving Yin line. This discrepancy in probability is all due to the first operation of the yarrow stalk method, which is biased towards an outcome value of 3 against that of 2 by a factor of 3 to 1.

A Modified Coin Method

The coin method can be modified to give approximately the same probabilities as the yarrow stalk method, as follows. Identify one of the three coins by some distinction in size, color, age, etc.; or paint a small dot on one of one of the coins, on the side which is valued 2. When the three coins are thrown and the "special" coin reads 3, the values of the three coins are added as usual. However, if the special coin reads 2, the special coin is thrown again, and then the values of the three coins are added.

The Flat Stick Method

Aleister Crowley was an avid student of the Yi Jing, and frequently consulted the oracle throughout his adult life. He usually obtained his hexagrams using a non-traditional method of his own devising. He used six flat, wooden sticks, each of which had a notch

cut in the center of one side. He painted the inside of the notches red for contrast. With his eyes closed, he would shuffle the six and lay them out in front of him to form a hexagram, from bottom to top. Yin lines would be indicated by the sticks with the notched sides up, and Yang lines would be indicated by the sticks with the unbroken sides up. This flat stick method yields the same probability of obtaining any particular hexagram as either the yarrow stalk method or the coin method, and it has the added benefit of providing a graphical representation of the hexagrams.

Crowley evidently used at least two methods to obtain "moving lines" for consulting the text on the lines by the Duke of Zhou. One method was to push one or more sticks slightly to the side, based on "feel," to indicate the moving lines. Another method is indicated by the fact that one of Crowley's sticks was marked with paint on one end. The marked stick would indicate a single moving line in each hexagram obtained. Obviously, the probability of obtaining a moving line would be very different with the latter method than with either of the two traditional methods. One moving line will always occur in every hexagram obtained, and there will never be more than one moving line in any hexagram obtained. This would obviously provide a simpler oracle to interpret, but it would also be somewhat deficient in subtlety with respect to an oracle obtained using either of the two traditional methods. In addition, the text for Hexagrams I and II, Qian and Kun, both include material which is applicable only when all the lines are moving lines; which material would be unusable with this method.

It is possible, however, to adapt the flat stick method, with its graphical image of the hexagram, to provide the same probabilities for moving lines as either the coin method or the yarrow stalk method.

To produce roughly the same probabilities as the coin method, twelve sticks must be constructed. Six of these are painted on one end only. When constructing a hexagram, all twelve sticks are shuffled, and six of the twelve are dealt out to build the hexagram. Those lines with the painted end on the left side only (or on the right side only - consistency is the key) are interpreted as moving lines.

To produce roughly the same probabilities as the yarrow stalk method, sixteen sticks must be constructed, six of which are painted on one end only. The 16 sticks are shuffled, and six are dealt out to construct a hexagram. Yang lines which are painted on either end are interpreted as moving lines; but Yin lines which are painted only on the left end (or only on the right end, as before) are interpreted as moving lines.

A Final Note

Probability theory is based on one fundamental assumption: that the events in question are random. If one holds oracular phenomena to be non-random, then considerations of probability are entirely irrelevant, and it is only necessary to ensure that all desired outcomes are possible. The oracle can be viewed as being guided by intelligence or a cosmic pattern; in which case the same hexagram would be produced for a given set of circumstances regardless of the method used, provided the guiding intelligence had been properly invoked through satisfaction of the moral and ritual requisites.

On the other hand, randomness, or Chaos, can be seen as an aspect of the Dao, or as the mirror of the Subconscious; and the selection of different oracular methods can be viewed as influencing the circumstances of the questioner and thus the outcome of the oracle. In the end, the consultation of any oracle requires the use of a well-developed intuitive capacity; and it is intuition which should be used to select the oracular method to be employed.

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About this capture

The Invisible Basilica

Notes

Manifesto of the Gnostic Catholic Church, by W.B. Crow and Aleister Crowley (1944) with notes (2001)

Basilica - definition (2000)

Observations on Liber OZ (1997, revised 2001)

The Creed of the Gnostic Catholic Church: an Examination (1995, revised 1998)

Notes on the Ritual of the Pentagram by Aleister Crowley

The Palace of the World, a poetic commentary on the Ritual of the Pentagram from "The Temple of the Holy Ghost" by Aleister Crowley

Attributing the Elements to the Four Directions in the Star Ruby (1997)

Menenius Agrippa - From Liber 194 (1993)

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A Fragment of the Apophasis Megalê of Simon Magus

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About this capture

GNOSTIC CATHOLIC CHURCH 1

Do what thou wilt shall be the whole of the Law.

The world has entered (March, 1904) the New Æon, the Age of the Crowned and Conquering Child. The predominance of the Mother (Æon of Isis) and of the Father (Æon of Osiris) are of the past. Many people have not completely fulfilled those formulae, and they are still valid in their limited spheres; but the Masters have decided that the time has come for the administration of the Sacraments² of the Æon of Horus to those capable of comprehension. The sexes are equal and complimentary. "Every man and every woman is a star" AL 1:3. The priestess must now function as well as the priest.

The expression of the above thesis in public ritual is to begin by the establishment of the Gnostic Mass which, while adhering to the vital elements of the most ancient true tradition, fixes its attention on, and its aims most truly in, the Future.

Love is the law, love under will.

If you are interested and willing to help in any way please communicate with the undersigned from whom further particulars can be obtained:

W. B. CROW, D.Sc., Ph.D.

BM/NAOS

<http://hermetic.com/sabazius/basilica.htm>

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About this capture

ba-sil'-i-ca, n. [Gr. basilikê stoa, royal portico, from basilikos, royal.]

1. In ancient Rome, a building of rectangular shape, with a broad nave ending in a semi-circular apse, and flanked by colonnaded aisles, used as a court of justice and place of public assembly.

2. An early Christian church, which generally followed the same ground plan as (1).

3. A Roman Catholic Church with special ceremonial privileges.

4. In the Middle Ages, a large building erected over the tomb of a notable person.

<http://hermetic.com/sabazius/ozgloss.htm>

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About this capture
Observations on Liber OZ

Revised April 2001 e.v.

"How dreadful!"

- Magick Without Tears, Chapter 72

Aleister Crowley wrote Liber Oz in 1941 for Louis Wilkinson (AKA Louis Marlow), based on a degree lecture he had written around 1916. His original name for it was "The Book of the Goat," and he considered it as a sort of manifesto for O.T.O. In a letter to G.J. Yorke on Aug. 30, 1941, he described it as the "O.T.O. Plan in words of one syllable," and in a following letter, dated Sept. 13, 1941, he wrote, "Rights of Man is an historical document. The items don't go easily on the Tree; but I've got them down to five sections: moral, bodily, mental, sexual freedom, and the safefuard tyrannicide .. 160 words in all."

The Hebrew word OZ conveys a number of meanings. Pronounced owes, it means "strength." Pronounced ezz, it means "a she-goat." Pronounced ahs, it means "strong, mighty"; but if held a bit longer, it means "to take refuge." The letters Ayin Zayin add to 77, which number also includes such words as BOH, "prayed"; and MZL, "The Influence from Kether," more commonly translated as "luck."

Those of us who accept this remarkably simple and poetic statement of the natural rights of Humankind should contemplate it deeply and frequently, for it is both our strength and our refuge; and, if our prayers are fervent, and our luck holds out, it might not knock us on our butts. The Four Powers of the Sphinx may aid us in this. The

following caveats may also be of use to some.

1. Liber Oz applies to all men and women. When you accept Liber Oz, you lay claim to these rights as your own; but you also acknowledge that they belong to every other man and woman as well, not just you, not just Thelemites. "Every man and every woman is a star." Thus, in accepting Liber Oz, we agree not to infringe upon the rights of others (although we are not necessarily bound to cooperate with every person's exercise of these rights). Crowley states in Chapter 49 of *Magick Without Tears* that "to violate the rights of another is to forfeit one's own claim to protection in the matter involved." If you deny the rights of another, you have denied the very existence of those rights; and they are lost to you. You cannot possess a right which you deny to others. Also, while one may possess the right to "to love as he will," it may not be the will of the object of that love to participate. Liber Oz does not justify rape.

2. Liber Oz makes no guarantees. (A) Liber Oz does not grant us the power or the ability to exercise any of the rights it enumerates. A man may have the right "to draw, paint, carve, etch, mould, build as he will," but Liber Oz will not buy him the art supplies, or grant him talent if he lacks it. He may, indeed, have the right "to drink what he will," but Liber Oz does not give him the ability to safely drive a car, operate machinery, or perform ritual while drunk. (B) Liber Oz does not provide shelter from the consequences and repercussions of the exercise of our natural rights. A man's right to "to rest as he will," does not safeguard him against losing his livelihood; his right "to eat what he will" does not immunize him against poisoning or obesity; his right to "speak what he will" does not shelter him from criticism, ridicule, lawsuit, or the loss of friendship; his right "to love as he will" does not exempt him from paternity; and his right "to kill those who would thwart these rights" does not protect him from retribution, imprisonment, or execution. (C) Liber Oz provides no assurance that the exercise of any natural right will result in success, happiness, fulfillment, satisfaction, or any other "positive" outcome.

3. Liber Oz does not free us from our obligations. Liber Oz does not justify lying, or failure to live up to our promises, agreements and responsibilities.

With these caveats in mind, enjoy your rights. Exercise them in your quest to discover your True Will and accomplish it. When necessary, fight for your rights, and for the rights of all men and women.

- Sabazius

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The Creed of the Gnostic Catholic Church:

an Examination

by Helena and Tau Apiryon

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The text of the Creed of Ecclesia Gnostica Catholica is as follows:

"I believe in one secret and ineffable LORD; and in one Star in the company of Stars of whose fire we are created, and to which we shall return; and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon Earth; and in one Air the nourisher of all that breaths.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON.

And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.

And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA.

And I believe in the communion of Saints.

And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN, AUMGN, AUMGN."

Note that the Creed is divided into 8 clauses followed by three repetitions of the Thelemic form of the Pranava. The first 4 clauses are attributed to the four letters of Tetragrammaton YHVH: the Father (Chaos); the Mother (Babalon); the Union of Father and Mother in the Son (Baphomet); and the Daughter, the Bride of the Son (the Church). The two following clauses describe the essential products of the Mass from the perspective of the congregation. The final two clauses are in the form of confession rather than belief and describe parallels between the occurrences in the Mass and the life of the individual.

On the LORD, the STAR, the FATHER, and the AIR

"I believe in one secret and ineffable LORD"

The word "ineffable" means beyond description, beyond speech. It refers to Kether, the ultimate Unity which is beyond all Understanding and cannot be comprehended even through the highest Wisdom.

"...and in one Star in the company of Stars of whose fire we are created, and to which we shall return"

This refers to Sol, the Sun, our "Lord visible and sensible" the ultimate source of all physical energy upon and within our planet, which is but one among myriads.

"...and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon Earth"

The name CHAOS is derived from Liber CDXVIII, 14th, 4th, 3rd and 2nd Aethyrs, wherein it is identified as a Name of Chokmah. CHAOS is the name used by the Orpheans to denote the primal, undifferentiated substance from which the Universe was formed. The alchemists used the word "chaos" to mean the "essence" or "soul" of something-- its "airy" part-- it is from this usage of the word "chaos" that we derive our modern word "gas." Here, it refers to the Creative Paternal Principle, the Yod of Tetragrammaton, the Fire of Heraclitus and of the Chaldean Oracles.

We know from Crowley's other writings that "the sole viceregent of the Sun upon Earth" refers to the PHALLUS, which is, therefore, to be identified with the name CHAOS. The PHALLUS, then, in its capacity as "the sole viceregent of the Sun upon Earth," represents the creative and life-giving Fire as it manifests itself in living beings who dwell on the surface of this planet.

In the context used in the Gnostic Mass (as well as in the Star Ruby), the name "PHALLUS" or "PHALLE" should not be confused with the word "penis," although the penis does serve as an ancient, yet imperfect, symbol for the PHALLUS. The term

"Phallicism" as used by Sir Richard Payne Knight and others does not refer to penis-worship, but to the worship of the Generative Power-- a Power which dwells in sexually mature individuals of both sexes. A sexually mature and active woman embodies the PHALLUS as much as any man.

Nevertheless, the Generative Power expressed by the names CHAOS and PHALLUS (or PHALLE) is distinct from that expressed by the name BABALON. Whereas CHAOS represents raw generative power or creative energy, BABALON represents the influence which captures, restricts, concentrates, directs and applies that raw Energy as a refined and focused Force for the Accomplishment of the Great Work.

The Womb which this PHALLUS makes fertile is the "one Womb wherein all men are begotten, and wherein they shall rest," or the matter/space/time continuum which comprises the universe.

Israel Regardie, in *The Eye in the Triangle*, quotes Crowley as having said, "When you have proved that God is merely a name for the sex instinct, it appears to me not far to the perception that the sex instinct is God."

"...and in one Air the nourisher of all that breaths."

Air, of the four elements, is attributed to the Vav of Tetragrammaton, the Third Person of the Holy Quaternity. It is Tiphareth to the Chokmah of CHAOS, it is Yesod to the Tiphareth of Spirit. As the Ruach, it is the Holy Spirit, the Mind of the Formative World, and the Son of the Father, which caresses the cheek of our fair Mother, and which descends from the sky to mediate between us and our Father the Sun by communicating the Holy Prana into our blood through Inspiration. Physically, this one Air unites us in a single, sensible continuum with all other living beings who have ever dwelt on the surface of the Earth. From it, the plants partake of carbon dioxide gas, which they combine with the Salts of the Earth, Water, and the Light of the Sun to give us our bread and wine; and to it they return the oxygen gas of which we, as animals, partake. This oxygen gas feeds our interior flames of metabolism, in which the bread and wine is sacrificed, and whose incense returns the carbon dioxide gas to the Air, in just measure, as an offering of thanksgiving for our nourishment. Thus, all terrestrial life is linked in physical, cyclic communion through the medium of the one Air.

On the EARTH, the MOTHER and the WOMB

"And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON."

The name BABALON, like the name CHAOS, comes from the 12th - 2nd Aethyrs of Liber CDXVIII, where it is identified as a Name of Binah, the Great Mother, the Heh of Tetragrammaton paired with the Yod of CHAOS. In Gnostic terms, Babalon represents

SOPHIA, the Mother of All; and, with CHAOS, the first Syzygy: the first of the dual principles responsible for manifested existence.

The CHAOS/BABALON Syzygy may also be identified as Sun/Moon, Sky/Earth, Shiva/Shakti, Shamash/Ishtar, Dumuzi/Inanna, Zeus/Semelê, Simon/Helena and other pairs of "divine lovers."

BABALON, as the Great Mother, represents MATTER, a word which is derived from the Latin word for Mother. She is the physical mother of each of us, the one who provided us with material flesh to clothe our naked spirits; She is the Archetypal Mother, the Great Yoni, the Womb of all that lives through the flowing of Blood; She is the Great Sea, the Divine Blood itself which cloaks the World and which courses through our veins; and She is Mother Earth, the Womb of All Life that we know.

On BAPHOMET

"And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET."

The Lion/Serpent symbol complex is very ancient, and occurs in Mithraic as well as Egyptian and Gnostic iconography.

The Lion is the "King of Beasts," due to its strength, regal bearing, tawny solar color, and because its mane resembles the aurora of the Sun. The Serpent, perhaps because it allegedly guarded the Tree of Knowledge, is associated with Wisdom. Also, because it sheds its skin, and because it moves in an undulatory pattern, the Serpent has long been a symbol of renewal, and the cycle of death and rebirth. Some cultures have noted that, because the serpent has lidless eyes, it is the only creature that can look directly at the Sun without blinking.

The name of the Hebrew letter Teth means serpent, and Teth is attributed to the zodiacal sign of Leo, the lion. Teth corresponds to the Tarot Trump called "Lust," or, in the old system, "Strength." This Trump depicts the relationship between CHAOS and BABALON.

While the Lion and the Serpent are both associated with Teth/Leo, the serpent is also a symbol of the zodiacal sign Scorpio. Leo and Scorpio are both Fixed Signs, but whereas Leo is a fiery sign, ruled by the Sun, Scorpio is a watery sign, ruled by Mars (or Pluto), and Scorpio and Leo are located square to each other on the wheel of the zodiac. Also, Scorpio is attributed to the Hebrew letter Nun, which corresponds to the Tarot Trump called "Death." Leo can be viewed as representing the conscious Will, or the Will to Live, Scorpio can be viewed as representing the unconscious Will, or the Will to Die.

Thus, the symbolism of the Serpent and the Lion can be taken as referring to the "Lust" or desire which perpetually drives the wheel of birth, life and death. This doctrine is

recapitulated in the Priest's second invocation before the Veil, which contains the following quote from the Book of the Law: "I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

Our tradition teaches us that there is no death without life, and there is no life without death. Life and death are two sides of the same Wheel: the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

BAPHOMET is the name of the idol the Knights Templars were accused of worshipping. Baphomet has been interpreted in many different ways by different authorities, here are some examples:

-Visconti: a French corruption of Mahomet (Mohammed).

-Von Hammer-Pürgstall: Gk. Baphe Metis = the Baptism of Wisdom (Note 2)

-Von Hammer-Pürgstall: Heb. Maphtah Bet Yahweh = The Key to the House of God.

-Raspe: Gk. Baphe Metros or Baphe Metios = the Baptism or Tincture of Wisdom.

-C.W. King: Gk. Baphe Metros = the Baptism of the Mother, or a corruption of "Behemoth."

-Lévi: a symbol of the Universal Agent, or of Mercury, or of Pan, or of Sulfur, or of the Gnostic Hylê; also a reverse notariqon - TEM.O.H.P.AB. = TEMpli Omnium Hominum Paces ABbas - "The Father of the Temple, the universal peace of men."

-Mackey: a symbol of mortality.

-Blavatsky: a symbol of Azazel, the "Goat of God" or "Strength of God," the ancient Hebrew "scape-goat."

-Crowley: BAFOMITHr = Father (of) Mithra; also 8 letters indicates Mercury; also 729 = Kephass, stone, the name Jesus gave Peter as the founder of the Church, the Cubic Stone which was the Corner of the Temple; also the inverted pentagram, the hermaphrodite fully grown; also the original being, Zeus Arrhenothelus or Bacchus Diphues; also the Androgyne, the hieroglyph of arcane perfection; also the emblem of Pan Pangenetor as symbolized by Atu XV, the "Devil" Trump of the Tarot.

-by AThBaSh Temurah: tmwpb (Baphomet) = jypw# (Sophia).

-Baigent & Leigh, after Idries Shah: Arabic Abufighamet, pronounced in Moorish Spanish as Bufihimat = "Father of Understanding," or "Father of Wisdom."

The Baphometric idol was usually described as "a bearded head with a fierce expression." Von Hammer-Pürgstall (Mysterium Baphometis Revelatum, 1816)

associated a series of carved or engraved figures found on a number of 13th century Templar artifacts (such as cups, bowls and coffer) with the Baphometric idol. Three such figures are shown below:

Lid of Burgundy Coffin Lid of Vienna Coffin

Figure from Vienna Bowl

Images similar to the first two of the above images were found on a number of different artifacts. The image is typically of a female or androgynous figure with a dour expression, sometimes bearded, naked except for a cape and headdress similar to that worn by Cybelê in ancient monuments, holding a chain in each hand and flanked by images of the sun and moon, and/or a five-pointed and six or seven-pointed star, and with a skull beneath its feet.

Baphomet by Lévi Drawing in part upon the images published by Von Hammer-Pürgstall, Eliphas Lévi depicted Baphomet in his now famous drawing of "The Devil" of the Tarot, a winged, goat-headed being with human female breasts and a Caduceus for a phallus, seated upon a cubic stone which rests upon a globe, with its right arm raised toward a waxing crescent moon and inscribed solve, its left arm lowered toward a waning crescent moon and inscribed coagula, a flaming torch between its horns and an upright pentagram on its forehead.

Is Baphomet the "Devil"? Do we worship an "evil" deity? Not by our definition, or even by the definition used by our detractors. The "evil" of Baphomet, the "Devil" of the Tarot, is not the evil of crime or oppression or superstitious blasphemy, but that which was considered most "evil" by the Manichaeans and other Old Aeon Gnostics, namely generation, which results in incarnation, the "imprisonment" of pure Spirit in the impure "Tomb" of matter. Hence, Baphomet is symbolized by both the right and averse pentagrams-- the right pentagram showing Spirit interlocked with the four elements of Matter, the averse pentagram showing Spirit submerged within the four elements of Matter.

Baphomet can be seen as the Dialectic Union of Opposites: the union of Chaos and Babalon; the Synthesis of Thesis and Antithesis, Chokhmah and Binah united in Tiphareth; the sperm and egg united in the zygote; Yod the Father and Heh the Mother united in Vav the Son; will and memory united in the conscious mind. Recall that Vav is the Hebrew word for "a nail," that which unites. Thus, Baphomet is the Serpent and the Lion, the Androgyne, the Hermaphrodite, the Rebis of the alchemists, and the double-headed eagle of the Freemasons. Baphomet is also, therefore, the "Baptism of Wisdom" whereby we accomplish the "miracle of incarnation": Zeus swallowing the Mercurial Mêtis, who rose into his skull as Athena, goddess of wisdom; or the plunging of the Will of Chokhmah into the Great Sea of Binah, resulting in the seven rivers and the breaking of the vessels; or the descent of Sophia/Achamôth into the outer darkness, there to cause the creation of the World; or the descent of the Dove upon the Chalice and Host to sanctify the Eucharist.

Those familiar with the Simonian Gnostic treatise called the Apophasis Megalê will also

recognize Baphomet as the Father, the Demiourgos which manifests in the Middle Space between the male Great Power and the female Great Thought.

Further insight into the nature of Baphomet may be gained by the consideration of the Lion as "The Lion of the tribe of Judah, of the root of David," and the Serpent as that memorialized and foreshadowed by Moses when he crucified a fiery serpent of brass in the desert-- the Serpent whose number is 358.

The following are all symbols attributable to Baphomet from different perspectives: the Sun and Moon conjoined; the Point within the Circle; the Greek letter Theta; the Orphic Egg; the Heart girt with a Serpent; the Kundalinî Serpent entwined about the Svayambhu-Linga; the Ardhanârîshvara image; the Greek letter Upsilon; the Roman letter Y; the Right Pentagram; the Averse Pentagram; the Hexagram (as union of Fire & Water); the Two Stars (5 and 6 pointed); the Unicursal Hexagram (as Sun and Moon united by the 4 Elements); the Sekhemti Crown (the Crown of North and South United); the Cone; the Rose and Cross; the Ankh; the Emblem of Venus; the Emblem of Mars; the Emblem of Mercury; the Caduceus; the Chief Adept's Wand; the Celtic Cross; the Solar Cross; the Orb and Cross; the Crucifix; the Wheel; the Skull and Crossbones; the Skull with a Green Sprig or Leaf in its mouth; the Tree growing from a corpse; the Grip; the Praying Hands; the Child; Jesus in the Mandorla; the Alpha and the Omega; the Dove descending upon the Chalice; the Dolphin sporting in the Sea; the Gryllus; the Square and Compasses; the Level and Plumb; the Lance and Cup; the Sword and Disk.

On the Gnostic and CATHOLIC CHURCH

"And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA."

The union of Yod the Father and Heh the Mother in Vav the Son gives rise to Heh the Daughter. The union of CHAOS and BABALON in BAPHOMET gives rise to the "Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is Thelema."

The word "church" comes from the Greek Dôma Kuriakon, meaning "House of the Lord." As such, it is the place where we gather in fellowship to commune with the Highest.

Our Church is both Gnostic and Catholic. We are Gnostic because we accept the emanationist cosmogony of the Gnostics (as exemplified by the Tree of Life and the Thirty Aethyrs of Enoch) and their doctrine of individual redemption/illumination through Gnosis. We are Catholic because our system is non-elitist, open to all and "of universal interest"; but also because we, in common with the Catholic Church of Rome but in opposition to the Old Aeon Gnostics, affirm life and childbirth to be sacred, and marriage to be a holy sacrament.

We claim descent from the Gnostics of old, through the secret traditions of the Knights Templar, the grail legends of the troubadours and minnesingers, and the veiled teachings of the alchemists, hermeticists, qabalists, magicians, Rosicrucians, Masons and Sufis. However, we are not Gnostics in the sense of the word used by the modern-day Gnostic revivalists, who are attempting to breathe life into the dry skeletons of Basilides, Valentinus and Mani. Our Gnosis has been tempered in the furnace of 18 centuries of trial, experiment and dialogue, and has been ultimately transmuted by the Gnosis of a New Word: THELEMA.

We are Gnostics by heirship, communion, and by elements of theory and practice; but we have shed the old slavish longing for deliverance. No longer do we perceive incarnation as the incarceration of Spirit by Matter, but as the information of Matter by Spirit. No longer do we shut ourselves up in ascetic withdrawal, turning our backs on life and scorning experience as defilement of our purity. Now, having been armed with the New Law, we go forth on the face of Earth to do our Wills among the living; to radiate our Light into every dim recess of the world, and to unite with all the possibilities of Existence, which is Pure Joy.

The formula of the word QELHMA may be studied in Magick in Theory and Practice, Chapter VII, Section III; and in The Law is for All, commentary on Liber AL I:39. The Greek word QELHMA may be translated as "will," "desire," or "duty." It enumerates to 93, as does the Greek word 'AGAPH, Agapê, meaning "love."

On the SAINTS

"And I believe in the communion of Saints."

Communion means mutual participation.

The saints of the true church of old time are invoked by the Deacon in Collect No. 5:

"Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, Lao-tzu and Siddhârtha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Thêrion, with these also, Hermês, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Hêraclês, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus

Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake , Ludovicus Rex Bavariae, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner , Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Paul Gauguin, Docteur Gérard Encausse , Doctor Theodor Reuss , and Sir Aleister Crowley - oh Sons of the Lion and the Snake! with all Thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant, and paternal to perfect this feast!"

It is to be noted that this list of saints is incomplete, as evidenced by such phrases as "and many an holy bard" and "and many another." Even though the names of these other saints of our Church are not mentioned in this place, their Essence is nevertheless invoked with that of those given specific mention. Let us not forget that among these silent saints are all the female saints of our Church (including all mothers, according to our Past Patriarch Peregrinus), whose names, in accordance with tradition, are never divulged.

After the Essence of the Saints has been invoked by the Deacon in the Collects, the Priest, during the Consecration of the elements, just prior to the Trisagion, addresses the invoked Essence of the Saints with these words:

"Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO."

When speaking these words, the Priest may choose to focus his attention upon the Cup which is in the hand of the Priestess, for the saints are those who have drained every drop of their Blood, their Essence, into the Cup of BABALON. And, since the wine within that Cup has already been transmuted into the Blood of God, the Blood of the Saints and the Blood of God are One Blood: "the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation."

Therefore, as the Church invokes its Saints, its progenitors whose Divine Blood fills its Cup, informs its rites, and frames the walls of its Spiritual Edifice; so do each of us invoke our own saints, our progenitors and ancestors, whose Divine Blood fills our bodies, informs our intuition, and frames the Astral Walls of our Holy Temples.

The formula of IAO is to be studied in Magick in Theory and Practice, Chapter V. In The Heart of the Master, IAO is represented as "The Voice of the Pelican," attributed to Tiphareth: "all that liveth is blood of the Heart of the Master: all Stars are at Feast on that Pasture, abiding in Light."

Concluding Remarks

"And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass."

The Miracle of the Mass is the Alchemical transmutation of "base metal" into "gold"; i.e. the transubstantiation of matter into Divine Energy. This transmutation occurs not only to the Elements of the Eucharist during their consecration, but also within the communicants during their communion. Hence the words, "There is no part of me that is not of the Gods." The qualifying remark about meat (which means all food) and drink is an acknowledgment that this Miracle is really a natural process, which is realized by the recognition of its miraculous nature.

"And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation."

Von Hammer's elucidation of the name Baphomet is Baphe-Metis, the Baptism of Wisdom. The word "confess" is from the Late Latin confiteri, meaning, in this case, "to acknowledge."

"And I confess my life one, individual, and eternal that was, and is, and is to come."

This may be viewed as a concise summary of all that has been stated previously in the Creed. It has many potential interpretations on many different levels. It could be interpreted as implying a doctrine of metempsychosis, or that Life is a single continuum, or that each individual partakes of the nature of Hadit. In any case, the individual acknowledges that the life that he or she possesses transcends apparent temporal limitations. The phrase "that was, and is, and is to come" is reminiscent of the Simonian symbolon of "He who has stood, standeth, and shall stand."

"AUMGN, AUMGN, AUMGN."

This is the Thelemic form of the Pranava, the sacred Vedic syllable "Aum." Its usage here is equivalent to that of the word "Amen" of the Judaeo-Christian tradition. The usage of this word "Amen" by the Hebrews probably originated in the Egyptian custom of taking oaths in the name of the god called Amon, Amoun or Amen, known as "King of the Gods" and "Lord of Heaven," whose name means "hidden." AUMGN is also the Voice of the Swan from The Heart of the Master, attributed to Kether: "through the Bornless, through the Eternal, the Thought of the Master goeth, afloat in the Aethyr."

The particular "m" sound used in the Pranava is different from the familiar "m" of English. It is made with the lips slightly open, and represents a nasalization of the

syllable rather than a separate, independent phoneme. The Thelemic Pranava may, therefore, be pronounced as follows: begin vocalizing with the mouth wide open; gradually narrow the lips while keeping the jaw open; when the lips are nearly closed, close the jaw and continue vocalizing a strong nasal sound for a few moments.

For a complete exegesis of the Thelemic Pranava AUMGN, see *Magick in Theory and Practice*, Chapter VII, Section V.

The formula of AUMGN contains a summary of the entire creed. Its threefold repetition at the end of the Creed seals and completes the Creed, calling forth the Holy Virgin who next appears.

5/9/95

Rev. 9/12/98

NOTES:

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Baphê is Greek for "dipping," as in a vat of dye; Mêtis was a Titaness who presided over the fourth day of the week, the planet Mercury, and all wisdom and knowledge. After the overthrow of the Titans by the gods, Zeus developed a lust for Mêtis and seduced her. An oracle predicted that their child would be a girl, but that the next child of Mêtis, if there were one, would be a boy who would eventually depose Zeus as he had deposed Cronus. To avoid such a catastrophe, Zeus trapped Mêtis and swallowed her whole. Days later, Athena, the goddess of wisdom, burst forth from Zeus's skull.

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by Helena and Tau Apiryon

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And I confess one Baptism of Wisdom whereby we accomplish the Miracle of
Incarnation.

And I confess my life one, individual, and eternal that was, and is, and is to come.

AUMGN, AUMGN, AUMGN."

Note that the Creed is divided into 8 clauses followed by three repetitions of the
Thelemic form of the Pranava. The first 4 clauses are attributed to the four letters of
Tetragrammaton YHVH: the Father (Chaos); the Mother (Babalon); the Union of Father
and Mother in the Son (Baphomet); and the Daughter, the Bride of the Son (the
Church). The two following clauses describe the essential products of the Mass from the
perspective of the congregation. The final two clauses are in the form of confession
rather than belief and describe parallels between the occurrences in the Mass and the
life of the individual.

On the LORD, the STAR, the FATHER, and the AIR

"I believe in one secret and ineffable LORD"

The word "ineffable" means beyond description, beyond speech. It refers to Kether, the ultimate Unity which is beyond all Understanding and cannot be comprehended even through the highest Wisdom.

"...and in one Star in the company of Stars of whose fire we are created, and to which we shall return"

This refers to Sol, the Sun, our "Lord visible and sensible" the ultimate source of all physical energy upon and within our planet, which is but one among myriads.

"...and in one Father of Life, Mystery of Mystery, in His name CHAOS, the sole viceregent of the Sun upon Earth"

The name CHAOS is derived from Liber CDXVIII, 14th, 4th, 3rd and 2nd Aethyrs, wherein it is identified as a Name of Chokhmah. CHAOS is the name used by the Orpheans to denote the primal, undifferentiated substance from which the Universe was formed. The alchemists used the word "chaos" to mean the "essence" or "soul" of something-- its "airy" part-- it is from this usage of the word "chaos" that we derive our modern word "gas." Here, it refers to the Creative Paternal Principle, the Yod of Tetragrammaton, the Fire of Heraclitus and of the Chaldean Oracles.

We know from Crowley's other writings that "the sole viceregent of the Sun upon Earth" refers to the PHALLUS, which is, therefore, to be identified with the name CHAOS. The PHALLUS, then, in its capacity as "the sole viceregent of the Sun upon Earth," represents the creative and life-giving Fire as it manifests itself in living beings who dwell on the surface of this planet.

In the context used in the Gnostic Mass (as well as in the Star Ruby), the name "PHALLUS" or "PHALLE" should not be confused with the word "penis," although the penis does serve as an ancient, yet imperfect, symbol for the PHALLUS. The term "Phallicism" as used by Sir Richard Payne Knight and others does not refer to penis-worship, but to the worship of the Generative Power-- a Power which dwells in sexually mature individuals of both sexes. A sexually mature and active woman embodies the PHALLUS as much as any man.

Nevertheless, the Generative Power expressed by the names CHAOS and PHALLUS (or PHALLE) is distinct from that expressed by the name BABALON. Whereas CHAOS represents raw generative power or creative energy, BABALON represents the influence which captures, restricts, concentrates, directs and applies that raw Energy as a refined and focused Force for the Accomplishment of the Great Work.

The Womb which this PHALLUS makes fertile is the "one Womb wherein all men are begotten, and wherein they shall rest," or the matter/space/time continuum which comprises the universe.

Israel Regardie, in *The Eye in the Triangle*, quotes Crowley as having said, "When you have proved that God is merely a name for the sex instinct, it appears to me not far to the perception that the sex instinct is God."

"...and in one Air the nourisher of all that breaths."

Air, of the four elements, is attributed to the Vav of Tetragrammaton, the Third Person of the Holy Quaternity. It is Tiphareth to the Chokhmah of CHAOS, it is Yesod to the Tiphareth of Spirit. As the Ruach, it is the Holy Spirit, the Mind of the Formative World, and the Son of the Father, which caresses the cheek of our fair Mother, and which descends from the sky to mediate between us and our Father the Sun by communicating the Holy Prana into our blood through Inspiration. Physically, this one Air unites us in a single, sensible continuum with all other living beings who have ever dwelt on the surface of the Earth. From it, the plants partake of carbon dioxide gas, which they combine with the Salts of the Earth, Water, and the Light of the Sun to give us our bread and wine; and to it they return the oxygen gas of which we, as animals, partake. This oxygen gas feeds our interior flames of metabolism, in which the bread and wine is sacrificed, and whose incense returns the carbon dioxide gas to the Air, in just measure, as an offering of thanksgiving for our nourishment. Thus, all terrestrial life is linked in physical, cyclic communion through the medium of the one Air.

On the EARTH, the MOTHER and the WOMB

"And I believe in one Earth, the Mother of us all, and in one Womb wherein all men are begotten, and wherein they shall rest, Mystery of Mystery, in Her name BABALON."

The name BABALON, like the name CHAOS, comes from the 12th - 2nd Aethyrs of Liber CDXVIII, where it is identified as a Name of Binah, the Great Mother, the Heh of Tetragrammaton paired with the Yod of CHAOS. In Gnostic terms, Babalon represents SOPHIA, the Mother of All; and, with CHAOS, the first Syzygy: the first of the dual principles responsible for manifested existence.

The CHAOS/BABALON Syzygy may also be identified as Sun/Moon, Sky/Earth, Shiva/Shakti, Shamash/Ishtar, Dumuzi/Inanna, Zeus/Semelê, Simon/Helena and other pairs of "divine lovers."

BABALON, as the Great Mother, represents MATTER, a word which is derived from the Latin word for Mother. She is the physical mother of each of us, the one who provided us with material flesh to clothe our naked spirits; She is the Archetypal Mother, the Great Yoni, the Womb of all that lives through the flowing of Blood; She is the Great

Sea, the Divine Blood itself which cloaks the World and which courses through our veins; and She is Mother Earth, the Womb of All Life that we know.

On BAPHOMET

"And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET."

The Lion/Serpent symbol complex is very ancient, and occurs in Mithraic as well as Egyptian and Gnostic iconography.

The Lion is the "King of Beasts," due to its strength, regal bearing, tawny solar color, and because its mane resembles the aurora of the Sun. The Serpent, perhaps because it allegedly guarded the Tree of Knowledge, is associated with Wisdom. Also, because it sheds its skin, and because it moves in an undulatory pattern, the Serpent has long been a symbol of renewal, and the cycle of death and rebirth. Some cultures have noted that, because the serpent has lidless eyes, it is the only creature that can look directly at the Sun without blinking.

The name of the Hebrew letter Teth means serpent, and Teth is attributed to the zodiacal sign of Leo, the lion. Teth corresponds to the Tarot Trump called "Lust," or, in the old system, "Strength." This Trump depicts the relationship between CHAOS and BABALON.

While the Lion and the Serpent are both associated with Teth/Leo, the serpent is also a symbol of the zodiacal sign Scorpio. Leo and Scorpio are both Fixed Signs, but whereas Leo is a fiery sign, ruled by the Sun, Scorpio is a watery sign, ruled by Mars (or Pluto), and Scorpio and Leo are located square to each other on the wheel of the zodiac. Also, Scorpio is attributed to the Hebrew letter Nun, which corresponds to the Tarot Trump called "Death." Leo can be viewed as representing the conscious Will, or the Will to Live, Scorpio can be viewed as representing the unconscious Will, or the Will to Die.

Thus, the symbolism of the Serpent and the Lion can be taken as referring to the "Lust" or desire which perpetually drives the wheel of birth, life and death. This doctrine is recapitulated in the Priest's second invocation before the Veil, which contains the following quote from the Book of the Law: "I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

Our tradition teaches us that there is no death without life, and there is no life without death. Life and death are two sides of the same Wheel: the Serpent and the Lion, Mystery of Mystery, in his name BAPHOMET.

BAPHOMET is the name of the idol the Knights Templars were accused of worshipping. Baphomet has been interpreted in many different ways by different authorities, here are some examples:

-Visconti: a French corruption of Mahomet (Mohammed).

-Von Hammer-Pürgstall: Gk. Baphe Metis = the Baptism of Wisdom (Note 2)

-Von Hammer-Pürgstall: Heb. Maphtah Bet Yahweh = The Key to the House of God.

-Raspe: Gk. Baphe Metros or Baphe Metios = the Baptism or Tincture of Wisdom.

-C.W. King: Gk. Baphe Metros = the Baptism of the Mother, or a corruption of "Behemoth."

-Lévi: a symbol of the Universal Agent, or of Mercury, or of Pan, or of Sulfur, or of the Gnostic Hylê; also a reverse notarikon - TEM.O.H.P.AB. = TEMpli Omnium Hominum Paces ABbas - "The Father of the Temple, the universal peace of men."

-Mackey: a symbol of mortality.

-Blavatsky: a symbol of Azazel, the "Goat of God" or "Strength of God," the ancient Hebrew "scape-goat."

-Crowley: BAFOMITHR = Father (of) Mithra; also 8 letters indicates Mercury; also 729 = Kephass, stone, the name Jesus gave Peter as the founder of the Church, the Cubic Stone which was the Corner of the Temple; also the inverted pentagram, the hermaphrodite fully grown; also the original being, Zeus Arrhenothelus or Bacchus Diphues; also the Androgyne, the hieroglyph of arcane perfection; also the emblem of Pan Pangenetor as symbolized by Atu XV, the "Devil" Trump of the Tarot.

-by AThBaSh Temurah: tmwpb (Baphomet) =)ypw# (Sophia).

-Baigent & Leigh, after Idries Shah: Arabic Abufighamet, pronounced in Moorish Spanish as Bufighimat = "Father of Understanding," or "Father of Wisdom."

The Baphometric idol was usually described as "a bearded head with a fierce expression." Von Hammer-Pürgstall (Mysterium Baphometis Revelatum, 1816) associated a series of carved or engraved figures found on a number of 13th century Templar artifacts (such as cups, bowls and coffer) with the Baphometric idol. Three such figures are shown below:

Lid of Burgundy Coffin Lid of Vienna Coffin

Figure from Vienna Bowl

Images similar to the first two of the above images were found on a number of different artifacts. The image is typically of a female or androgynous figure with a dour expression, sometimes bearded, naked except for a cape and headdress similar to that worn by Cybele in ancient monuments, holding a chain in each hand and flanked by images of the sun and moon, and/or a five-pointed and six or seven-pointed star, and

with a skull beneath its feet.

Baphomet by Lévi Drawing in part upon the images published by Von Hammer-Pürgstall, Eliphas Lévi depicted Baphomet in his now famous drawing of "The Devil" of the Tarot, a winged, goat-headed being with human female breasts and a Caduceus for a phallus, seated upon a cubic stone which rests upon a globe, with its right arm raised toward a waxing crescent moon and inscribed solve, its left arm lowered toward a waning crescent moon and inscribed coagula, a flaming torch between its horns and an upright pentagram on its forehead.

Is Baphomet the "Devil"? Do we worship an "evil" deity? Not by our definition, or even by the definition used by our detractors. The "evil" of Baphomet, the "Devil" of the Tarot, is not the evil of crime or oppression or superstitious blasphemy, but that which was considered most "evil" by the Manichaeans and other Old Aeon Gnostics, namely generation, which results in incarnation, the "imprisonment" of pure Spirit in the impure "Tomb" of matter. Hence, Baphomet is symbolized by both the right and averse pentagrams-- the right pentagram showing Spirit interlocked with the four elements of Matter, the averse pentagram showing Spirit submerged within the four elements of Matter.

Baphomet can be seen as the Dialectic Union of Opposites: the union of Chaos and Babalon; the Synthesis of Thesis and Antithesis, Chokhmah and Binah united in Tiphareth; the sperm and egg united in the zygote; Yod the Father and Heh the Mother united in Vav the Son; will and memory united in the conscious mind. Recall that Vav is the Hebrew word for "a nail," that which unites. Thus, Baphomet is the Serpent and the Lion, the Androgyne, the Hermaphrodite, the Rebis of the alchemists, and the double-headed eagle of the Freemasons. Baphomet is also, therefore, the "Baptism of Wisdom" whereby we accomplish the "miracle of incarnation": Zeus swallowing the Mercurial Mêtis, who rose into his skull as Athena, goddess of wisdom; or the plunging of the Will of Chokhmah into the Great Sea of Binah, resulting in the seven rivers and the breaking of the vessels; or the descent of Sophia/Achamôth into the outer darkness, there to cause the creation of the World; or the descent of the Dove upon the Chalice and Host to sanctify the Eucharist.

Those familiar with the Simonian Gnostic treatise called the Apophasis Megalê will also recognize Baphomet as the Father, the Demiourgos which manifests in the Middle Space between the male Great Power and the female Great Thought.

Further insight into the nature of Baphomet may be gained by the consideration of the Lion as "The Lion of the tribe of Judah, of the root of David," and the Serpent as that memorialized and foreshadowed by Moses when he crucified a fiery serpent of brass in the desert-- the Serpent whose number is 358.

The following are all symbols attributable to Baphomet from different perspectives: the Sun and Moon conjoined; the Point within the Circle; the Greek letter Theta; the Orphic Egg; the Heart girt with a Serpent; the Kundalinî Serpent entwined about the

Svayambhu-Linga; the Ardhanârîshvara image; the Greek letter Upsilon; the Roman letter Y; the Right Pentagram; the Averse Pentagram; the Hexagram (as union of Fire & Water); the Two Stars (5 and 6 pointed); the Unicursal Hexagram (as Sun and Moon united by the 4 Elements); the Sekhemti Crown (the Crown of North and South United); the Cone; the Rose and Cross; the Ankh; the Emblem of Venus; the Emblem of Mars; the Emblem of Mercury; the Caduceus; the Chief Adept's Wand; the Celtic Cross; the Solar Cross; the Orb and Cross; the Crucifix; the Wheel; the Skull and Crossbones; the Skull with a Green Sprig or Leaf in its mouth; the Tree growing from a corpse; the Grip; the Praying Hands; the Child; Jesus in the Mandorla; the Alpha and the Omega; the Dove descending upon the Chalice; the Dolphin sporting in the Sea; the Gryllus; the Square and Compasses; the Level and Plumb; the Lance and Cup; the Sword and Disk.

On the GNOSTIC and CATHOLIC CHURCH

"And I believe in one Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is THELEMA."

The union of Yod the Father and Heh the Mother in Vav the Son gives rise to Heh the Daughter. The union of CHAOS and BABALON in BAPHOMET gives rise to the "Gnostic and Catholic Church of Light, Life, Love and Liberty, the Word of whose Law is Thelema."

The word "church" comes from the Greek Dôma Kuriakon, meaning "House of the Lord." As such, it is the place where we gather in fellowship to commune with the Highest.

Our Church is both Gnostic and Catholic. We are Gnostic because we accept the emanationist cosmogony of the Gnostics (as exemplified by the Tree of Life and the Thirty Aethyrs of Enoch) and their doctrine of individual redemption/illumination through Gnosis. We are Catholic because our system is non-elitist, open to all and "of universal interest"; but also because we, in common with the Catholic Church of Rome but in opposition to the Old Aeon Gnostics, affirm life and childbirth to be sacred, and marriage to be a holy sacrament.

We claim descent from the Gnostics of old, through the secret traditions of the Knights Templar, the grail legends of the troubadours and minnesingers, and the veiled teachings of the alchemists, hermeticists, qabalists, magicians, Rosicrucians, Masons and Sufis. However, we are not Gnostics in the sense of the word used by the modern-day Gnostic revivalists, who are attempting to breathe life into the dry skeletons of Basilides, Valentinus and Mani. Our Gnosis has been tempered in the furnace of 18 centuries of trial, experiment and dialogue, and has been ultimately transmuted by the Gnosis of a New Word: THELEMA.

We are Gnostics by heirship, communion, and by elements of theory and practice; but we have shed the old slavish longing for deliverance. No longer do we perceive

incarnation as the incarceration of Spirit by Matter, but as the information of Matter by Spirit. No longer do we shut ourselves up in ascetic withdrawal, turning our backs on life and scorning experience as defilement of our purity. Now, having been armed with the New Law, we go forth on the face of Earth to do our Wills among the living; to radiate our Light into every dim recess of the world, and to unite with all the possibilities of Existence, which is Pure Joy.

The formula of the word QELHMA may be studied in Magick in Theory and Practice, Chapter VII, Section III; and in The Law is for All, commentary on Liber AL I:39. The Greek word QELHMA may be translated as "will," "desire," or "duty." It enumerates to 93, as does the Greek word 'AGAPH, Agapê, meaning "love."

On the SAINTS

"And I believe in the communion of Saints."

Communion means mutual participation.

The saints of the true church of old time are invoked by the Deacon in Collect No. 5:

"Lord of Life and Joy, that art the might of man, that art the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation, thou adored of us upon heaths and in woods, on mountains and in caves, openly in the marketplaces and secretly in the chambers of our houses, in temples of gold and ivory and marble as in these other temples of our bodies, we worthily commemorate them worthy that did of old adore thee and manifest thy glory unto men, Lao-tzu and Siddhârtha and Krishna and Tahuti, Mosheh, Dionysus, Mohammed and To Mega Thêrion, with these also, Hermês, Pan, Priapus, Osiris and Melchizedek, Khem and Amoun and Mentu, Hêracles, Orpheus and Odysseus; with Vergilius, Catullus, Martialis, Rabelais, Swinburne, and many an holy bard; Apollonius Tyanæus, Simon Magus, Manes, Pythagoras, Basilides, Valentinus, Bardesanes and Hippolytus, that transmitted the Light of the Gnosis to us their successors and their heirs; with Merlin, Arthur, Kamuret, Parzival, and many another, prophet, priest and king, that bore the Lance and Cup, the Sword and Disk, against the Heathen; and these also, Carolus Magnus and his paladins, with William of Schyren, Frederick of Hohenstaufen, Roger Bacon, Jacobus Burgundus Molensis the Martyr, Christian Rosencreutz, Ulrich von Hutten, Paracelsus, Michael Maier, Roderic Borgia Pope Alexander the Sixth, Jacob Boehme, Francis Bacon Lord Verulam, Andrea, Robertus de Fluctibus, Johannes Dee, Sir Edward Kelly, Thomas Vaughan, Elias Ashmole, Molinos, Adam Weishaupt, Wolfgang von Goethe, William Blake, Ludovicus Rex Baviaræ, Richard Wagner, Alphonse Louis Constant, Friedrich Nietzsche, Hargrave Jennings, Carl Kellner, Forlong dux, Sir Richard Payne Knight, Sir Richard Francis Burton, Paul Gauguin, Docteur Gérard Encausse, Doctor Theodor Reuss, and Sir Aleister Crowley - oh Sons of the Lion and the Snake! with all Thy saints we worthily commemorate them worthy that were and are and are to come.

May their Essence be here present, potent, puissant, and paternal to perfect this feast!"

It is to be noted that this list of saints is incomplete, as evidenced by such phrases as "and many an holy bard" and "and many another." Even though the names of these other saints of our Church are not mentioned in this place, their Essence is nevertheless invoked with that of those given specific mention. Let us not forget that among these silent saints are all the female saints of our Church (including all mothers, according to our Past Patriarch Peregrinus), whose names, in accordance with tradition, are never divulged.

After the Essence of the Saints has been invoked by the Deacon in the Collects, the Priest, during the Consecration of the elements, just prior to the Trisagion, addresses the invoked Essence of the Saints with these words:

"Hear ye all, saints of the true church of old time now essentially present, that of ye we claim heirship, with ye we claim communion, from ye we claim benediction in the name of IAO."

When speaking these words, the Priest may choose to focus his attention upon the Cup which is in the hand of the Priestess, for the saints are those who have drained every drop of their Blood, their Essence, into the Cup of BABALON. And, since the wine within that Cup has already been transmuted into the Blood of God, the Blood of the Saints and the Blood of God are One Blood: "the essence of every true god that is upon the surface of the Earth, continuing knowledge from generation unto generation."

Therefore, as the Church invokes its Saints, its progenitors whose Divine Blood fills its Cup, informs its rites, and frames the walls of its Spiritual Edifice; so do each of us invoke our own saints, our progenitors and ancestors, whose Divine Blood fills our bodies, informs our intuition, and frames the Astral Walls of our Holy Temples.

The formula of IAO is to be studied in *Magick in Theory and Practice*, Chapter V. In *The Heart of the Master*, IAO is represented as "The Voice of the Pelican," attributed to Tiphareth: "all that liveth is blood of the Heart of the Master: all Stars are at Feast on that Pasture, abiding in Light."

Concluding Remarks

"And, forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the Miracle of the Mass."

The Miracle of the Mass is the Alchemical transmutation of "base metal" into "gold"; i.e. the transubstantiation of matter into Divine Energy. This transmutation occurs not only to the Elements of the Eucharist during their consecration, but also within the communicants during their communion. Hence the words, "There is no part of me that is

not of the Gods." The qualifying remark about meat (which means all food) and drink is an acknowledgment that this Miracle is really a natural process, which is realized by the recognition of its miraculous nature.

"And I confess one Baptism of Wisdom whereby we accomplish the Miracle of Incarnation."

Von Hammer's elucidation of the name Baphomet is Baphe-Metis, the Baptism of Wisdom. The word "confess" is from the Late Latin *confiteri*, meaning, in this case, "to acknowledge."

"And I confess my life one, individual, and eternal that was, and is, and is to come."

This may be viewed as a concise summary of all that has been stated previously in the Creed. It has many potential interpretations on many different levels. It could be interpreted as implying a doctrine of metempsychosis, or that Life is a single continuum, or that each individual partakes of the nature of Hadit. In any case, the individual acknowledges that the life that he or she possesses transcends apparent temporal limitations. The phrase "that was, and is, and is to come" is reminiscent of the Simonian symbolon of "He who has stood, standeth, and shall stand."

"AUMGN, AUMGN, AUMGN."

This is the Thelemic form of the Pranava, the sacred Vedic syllable "Aum." Its usage here is equivalent to that of the word "Amen" of the Judaeo-Christian tradition. The usage of this word "Amen" by the Hebrews probably originated in the Egyptian custom of taking oaths in the name of the god called Amon, Amoun or Amen, known as "King of the Gods" and "Lord of Heaven," whose name means "hidden." AUMGN is also the Voice of the Swan from The Heart of the Master, attributed to Kether: "through the Bornless, through the Eternal, the Thought of the Master goeth, afloat in the Aethyr."

The particular "m" sound used in the Pranava is different from the familiar "m" of English. It is made with the lips slightly open, and represents a nasalization of the syllable rather than a separate, independent phoneme. The Thelemic Pranava may, therefore, be pronounced as follows: begin vocalizing with the mouth wide open; gradually narrow the lips while keeping the jaw open; when the lips are nearly closed, close the jaw and continue vocalizing a strong nasal sound for a few moments.

For a complete exegesis of the Thelemic Pranava AUMGN, see *Magick in Theory and Practice*, Chapter VII, Section V.

The formula of AUMGN contains a summary of the entire creed. Its threefold repetition at the end of the Creed seals and completes the Creed, calling forth the Holy Virgin who next appears.

5/9/95
Rev. 9/12/98

NOTES:

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Baphê is Greek for "dipping," as in a vat of dye; Mêtis was a Titaness who presided over the fourth day of the week, the planet Mercury, and all wisdom and knowledge. After the overthrow of the Titans by the gods, Zeus developed a lust for Mêtis and seduced her. An oracle predicted that their child would be a girl, but that the next child of Mêtis, if there were one, would be a boy who would eventually depose Zeus as he had deposed Cronus. To avoid such a catastrophe, Zeus trapped Mêtis and swallowed her whole. Days later, Athena, the goddess of wisdom, burst forth from Zeus's skull.

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About this capture

Lao-tze

(c. 604 - c. 531 b.c.e.)

by T. Apiryon

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Also known as Lao Tzu. Semi-mythical Chinese philosopher and proponent of the way of dynamic non-action. The founder of the philosophy and religion of Taoism, and author of the Tao Teh King, which is included in the Liber E and A:. A:. Section 1 reading lists. The name Lao-tze can be translated as "Master Lao," or "Doctor Lao," or simply as "The Ancient Master." Crowley considered him to be a Magus of A:. A:., whose Word was TAO, meaning "the true Nature of Things, being itself a Way or Going, that is, a kinetic and not a static Conception." See Chapter 69 of Liber Aleph, Part III of The Heart of the Master, and Chapter 7 of The Book of Lies. Crowley claims that he was previously incarnated as a disciple of Lao-tze named Ko Hsuen.

According to legend, Lao-tze was born to poor parents in the region of China now known as Hunan, in the time of the Emperor Ting of the Kau Dynasty (some say he was immaculately conceived to a shooting star, carried in his mother's womb for sixty-two years, and born with white hair). His talents manifested early, and brought him to the prestigious position of keeper of the imperial archives at Loyang in Hunan. His reputation as a scholar and sage grew rapidly, and people began to come from all over China to partake of his wisdom; but he refused to the end of his life to set down his teachings in writing. While people flocked to hear his famous sermons advocating simplicity of life, he could tell that few, if any, truly listened to him.

Ultimately saddened and disgusted by the perversity and stupidity of his fellow men, and their failure to understand his teachings, he resigned his office and retired to a monastery, dying in an unknown place. Some say he rode off alone on an ox toward the desert beyond the Great Wall. According to this legend, as he approached the gate, the gatekeeper recognized him. He came forward and earnestly implored him to record his ideas before he left. Lao-tze paused, impressed by the man's sincerity, and decided to honor his request. He tarried briefly with the gatekeeper and produced a collection of

brief essays known today as the Tao Teh King.

Lao-tze may or may not have been an actual person. Some say he and the sage Lao Tan were the same person, others claim the philosopher Erh Li was the model for Lao-tze. In any case, after a brief period of initial suppression, the Tao Teh King gained considerable popularity and influence. Emperor Wu (566-578 e.v.) established Taoism as the third great religion of China, after Confucianism and Buddhism. The later Taoists, in developing their sect, added many legends, miracles, gods, beliefs, rituals and superstitions to the simple philosophy of Lao-tse. Early Taoism also merged with a school of Buddhism to form a syncretistic Buddhist sect known as Chan, or Zen.

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Also see here.

The Tao-te Ching may be found here.

11/21/00

An early version of this essay was published in Red Flame No. 2 -- Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism by Tau Apiryon and Helena; Berkeley, CA 1995 e.v.

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the Daibutsu at Kamakura, Japan
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(563-483 b.c.e.)

by T. Apiryon

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Indian prince and mystic. Also known as Sâkyamuni and Gautama, the Buddha. The founder of the religion of Buddhism. Crowley considered him to be a Magus of A.: A.:, whose Word was ANATTA, literally "No Soul," or "No Ego," with "Soul" or "Ego" referring to a changeless substance. See Chapter 70 of Liber Aleph, Part III of The Heart of the Master, and Chapter 7 of The Book of Lies.

Born a wealthy Hindu prince in the north-east of India, Siddhârtha was brought up in the ease of the court and shielded from the sufferings of the world. One day, jaded by court life, he decided to secretly visit the local town. Upon leaving the shelter of home, his sudden exposure to old age, poverty, disease and death was a complete shock to him, and he was deeply disturbed.

Upon returning to the palace, he began to reassess all his beliefs and values, including the Hinduism of his childhood. He continued to recall one particular incident from his journey to the town: he had encountered a begging ascetic, who informed him that he had renounced the world to pass beyond joy and suffering, and had thereby obtained peace. Siddhârtha resolved to become an ascetic himself.

He stole away from his father's palace, leaving his young wife Yasôdhara and his infant son Rahula behind, and made his way to a hermitage where he was received by the Brâhmanas as a disciple. He changed his name to Gautama, and spent years engaged in austere ascetic practices. But he remained troubled. He moved from hermitage to hermitage, hoping to find peace and understanding, but finding only more suffering. Finally, half dead, he sat down beneath a Bo (Pipal) tree and swore to himself that he would not arise until he had attained the knowledge he desired.

Though tempted all day by the demon Mâra and his voluptuous daughters, he remained unmoved in the fixity of his contemplation on human suffering. As night fell, enlightenment came to him; and by daybreak the next day, he had obtained perfect knowledge of his own past lives, the condition of all living beings, the nature of suffering and the way to destroy it. He remained beneath the Bodhi Tree for seven more days, then arose and began to preach a new religion.

Siddhârtha never set his teachings down in writing, and Buddhism has no single holy book. Instead, its basic tenets are set forth in a large canon of essays, dialogues, poems and tractates, most of which were written 600-900 years after Siddhârtha's death. Two of these, The Dhammapada, a collection of the sayings of the Buddha, and The Questions of King Milinda, a primer of Buddhist doctrine in dialogue form, are included in the Liber E and A.: A.: Section 1 reading lists. In 1879, Sir Edwin Arnold

composed a book-length poem on the life and teachings of Siddhârtha called The Light of Asia, which is included in Section 2 of the A.: A.: reading list.

The fundamental doctrine of primitive Buddhism is that all suffering is caused by the desire for pleasure. To escape suffering, one must extinguish all desire. The method of annihilating desire is to avoid the extremes of pleasure-seeking and self-maceration, and to living a simple life of lucidity, moderation and charity.

Anatta, the Word of the Magus Siddhârtha, is one of the "Three Characteristics" of Buddhist doctrine:

1. Anicca: "Impermanence"
2. Dukkha: "Sorrow"
3. Anatta: "No Ego"

Siddhârtha's teachings are rooted in the doctrine that all experience is illusory, impure, changeable and transitory; hence futile and meaningless. The "Four Noble Truths" of Buddhism are:

1. "Existence is Sorrow." All is transitory.
2. "Sorrow's Cause." The cause of sorrow is desire.
3. "Sorrow's End." The end of desire is the end of sorrow.
4. "The Noble Eightfold Path." The way to Nirvâna, which is the end of desire and sorrow.

The Eightfold Path consists of the following steps:

- 1.Right Views
- 2.Right Aspiration
- 3.Right Speech
- 4.Right Conduct
- 5.Right Living
- 6.Right Effort, or Right Energy
- 7.Right Remembrance
- 8.Right Concentration

To become a Buddhist, one agrees to abide by the Five Precepts, which indicate one's aspiration to extinguish desire:

1. Not to take life.
2. Not to take what is not given.
3. Not to indulge in sexual misconduct.
4. Not to lie.
5. Not to indulge in intoxicants which cloud the mind.

One's resolve to keep one's vows is fortified by the Three Refuges:

1. The Buddha himself: as an example of achievement.
2. The Dharma: the truth of the Teaching.
3. The Sangha: the Buddhist community -- the efforts of others.

Primitive Buddhist doctrine rejects the religious ideas of the existence of God, the immortality of the soul, and the efficacy of ritual; but accepts and incorporates the religious ideas of reincarnation and karma. Buddhism has undergone considerable development and elaboration over its 2400 year history, including the introduction (as in Taoism) of many miraculous legends, rituals, and systems of gods, goddesses, angels and demons. It has also split into many sects, which can be roughly classified under three major schools:

Theravâda (also called Hînayâna) Buddhism: This represents the original Monastic Buddhism, and is prevalent in Sri Lanka, Burma, Laos, Thailand and Cambodia.

Mahâyâna Buddhism: This represents "Evangelical" Buddhism, and includes Zen and the other forms of Chinese, Japanese and Korean Buddhist systems.

Vajrayâna Buddhism: This represents "Magical" Buddhism, and is exclusive to the Tibetan Buddhist systems, now practiced primarily in Bhutan and Northern India.

Buddhism, along with its twin sister Jainism, exerted considerable influence on later Hinduism, and may have influenced the teachings of Apollonius of Tyana and the Gnostics. It certainly influenced the philosophy of Pessimism of Arthur Schopenhauer (1788-1860 e.v.) which in turn influenced the thought of Friedrich Nietzsche and Richard Wagner.

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About this capture

Krishna

(prehistoric/mythic)

by T. Apiryon

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The eighth and principal Avatar of the Hindu god Vishnu, the preserver, the eighth child of Vasu-deva and Devaki, the principle expounder of Vedantism. Crowley considered him to be a human being, a Magus of A.: A.:, whose Word has survived as INRI. This formula expresses the secret workings of harmonious change within Nature. In this capacity, Crowley identified Krishna with a complex of other mythic figures, especially Dionysus, Osiris, Baldur, Adonis, Attis, Marsyas and Jesus Christ. The word of Krishna as a Magus of Ind was AUM, the Word of Dionysus as a Magus of Hellas was IAO. See Chapter 71 of Liber Aleph and Chapter 7 of The Book of Lies. The name Krishna means "the Dark One," and he is usually depicted with dark blue skin, and playing a flute.

According to the legend, Kansa, the cruel king of the Yâdavas at Mathura (near Âgra), usurper of his own father's throne, heard a voice one day which predicted that a child of his sister Devaki would destroy him. In his terror, he went to Devaki and killed the six of her newborn children that he could find. The seventh, Balarâma, though conceived by Devaki, had been, by the grace of the gods, borne by her sister. The eighth, Krishna, born on the vernal equinox, had been smuggled out of Mathura along with his brother Balarâma and switched with the child of a peasant. Kansa noticed that two of Devaki's children were missing, and ordered the massacre of every strong-looking male child in the city.

While Kansa massacred the children of Mathura, the infant Krishna lay safely the stable of Nanden, surrounded by cowherds. Brahmâ, Shiva and the other gods visited him to pay him tribute, showering him with flowers. Marked by the gods with a Srivatsa (looped cross) on his breast, Krishna grew up in safety in the country, sporting with milkmaids, playing his flute, disputing with holy men, and engaging in various heroics and pranks. The Hindu "Song of Songs," the Gîtâ Govinda, contains a type of erotic mysticism couched in the stories of Krishna and the milkmaids.

Kansa, having finally discovered the ruse, determined to lure the two youths to the city, there to capture and slay them. He announced a great tournament, to which all the

country folk were invited. The brothers and their fellow cow-herds accepted the invitation and went to Mathura. Krishna, being divine, easily bested all of Kansa's champions and eluded all of Kansa's traps. Finally, he leapt up to the dais on which Kansa sat, dragged him down by the hair and killed him.

Krishna assumed his rightful place as ruler of Mathura, then descended into the city of the dead to recover his six slain brothers. With a sudden blast on his conch shell, he so frightened Yama, the lord of death, that he was able to escape with his brothers.

He later became involved in the Mahâbhârata, the great war between the Kurus and the Pândavas, serving as the charioteer of Arjuna, "the Bright One." At the commencement of the fighting, Arjuna faltered, and told Krishna that he was unable to strike against his beloved brothers the Kurus. Krishna revealed to him the necessity for a warrior to fight, and to abandon personal considerations in the accomplishment of his Dharma (destiny, or true will). Krishna's exposition to Arjuna is set forth in the Bhagavad Gîtâ, or "Song of God," which is included in the Liber E and A.: A.: Section 1 reading lists. In 1885, Sir Edward Arnold, author of *The Light of Asia*, produced an English poetic version of the Bhagavad Gîtâ called "The Song Celestial," which is included in Section 2 of the A.: A.: reading list. The Bhagavad Gîtâ is one chapter of a larger work, the Mahâbhârata, the complete history of the Great War. The Mahâbhârata is one of the great classics of Hinduism, as well as of human history, and deserves the attention of every Thelemite.

After the great war, Krishna returned to Mathura and eventually died. Seated cross-legged in the forest, he was wounded in his single vulnerable place, his left heel, by an arrow shot by the hunter Jarâ (which means "cold" or "old age"), who had mistaken Krishna for a deer. Krishna pronounced his forgiveness of Jarâ, saying he "knew not what he did," and sent him to heaven in his own chariot before he died himself.

Having died in the far West of India, Krishna's bones were carried at the command of Vishnu to Puri, in the far East of India. Here his bones were enshrined, and his worship under the name Jaganath ("Lord of the World," the origin of our word Juggernaut) was instituted.

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About this capture

Tahuti

(prehistoric/mythic)

by T. Apiryon

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Also known as Tehuti or Thoth. Egyptian lunar god of Wisdom, consort of Maat, patron of science, mathematics, history and literature, and Nome-god of Hermopolis (Khemennu, near present-day Mallawi). He presided over the first month of the Egyptian year.

The name Tahuti means "Ibis-god," and he is depicted as a male deity with the head of an ibis. His costume varies: he may be depicted as crowned with either a simple black nemmes, a lunar disk, or the Atef Crown (the white crown of upper Egypt with two ostrich plumes), and he may bear the phoenix wand and Ankh or a tablet and pen. He corresponds to Nebo or Hermês in the Greek system, and is associated with Hermes Trismegistus in the Hermetic writings (see "Hermês," below).

According to legend, Thoth was the scribe of the gods, invented language, and was lord of all Magick. He was also the deity who weighed the heart of the deceased against the feather of Maat. He assumed the throne of Horus when Horus resigned earthly power.

His sacred animals are the ibis and the ape, particularly the Hamadryas Baboon or Cynocephalus. Crowley considered him to be a human being, a Magus of A.: A.:, whose

Word was AMOUN, which means "hidden," and refers to our True Natures. See the entry for Amoun, Chapter 72 of Liber Aleph and Chapter 7 of The Book of Lies.

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About this capture

Mosheh

(c. 1650 b.c.e.)

"Moses" by Michelangelo

by T. Apiryon

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Also known as Moses; according to Josephus, his true name was Osarsiph. Mosheh is well known as the Hebrew Lawgiver and founder of the Abrahamic Religion of Judaism, serving the early Israelites as Prophet, Priest and King. Like Jesus, Moses was probably, in actuality, a syncretistic figure. Crowley considered him to be a Magus of A.: A.:, whose Word was IHVH, which expresses the structure of the Universe. Traditional representations of Mosheh, including the famous statue of Michelangelo, often portray him with horns. See Chapter 73 of Liber Aleph and Chapter 7 of The Book of Lies. The story of Mosheh is set forth in The Bible, which is included in Section 2 of the A.: A.: reading list.

According to the Hebrew legend, Mosheh was born during the Captivity of the Israelites in Egypt, at a time when the Egyptian Pharaoh had ordered the infanticide of all male

Hebrew children. To protect him, his mother hid him in an ark of bulrushes, sealed with pitch, and set it at the edge of the Nile. It was discovered by Pharaoh's daughter, who returned the child to his mother to be nursed. Later, the mother brought the child to Pharaoh's daughter, who named him Moses (meaning "saved from the water"), and he grew up at Pharaoh's court.

One day, he killed an Egyptian overseer whom he saw beating one of his Hebrew brothers, and he was forced to flee into the land of Midian. He stayed for a while with Jethro, priest of Midian, married his daughter Zipporah, and fathered a son, Gershom. While tending Jethro's flock on Mount Horeb, or Sinai, he encountered a strange vision, a bush which burned without being consumed. The burning bush spoke to him, and identified itself as Elohim, the God of his people, and also as IHVH, a Name unknown to the fathers of Mosheh. IHVH charged Mosheh with the task of liberating the Hebrews from Egypt, and conferred miraculous powers upon him, such as the ability to change his rod into a serpent and back again.

Mosheh returned to Egypt to petition Pharaoh to release the Hebrews, but Pharaoh resisted. Pharaoh's intransigence caused IHVH to bring down seven plagues upon Egypt, but Pharaoh stubbornly refused to liberate his Hebrew slaves. Finally, Mosheh rallied the Hebrews for an escape attempt. Using the magical powers bestowed upon him by IHVH, he parted the waters of the Red Sea for their flight, and closing them up again upon the pursuing Egyptian army.

Mosheh provided the Hebrews with miraculous food and drink in the desert: manna from heaven for food; and water which gushed from the rock of Horeb when he struck it with his rod. He also provided them with The Sacred Law: he revisited the mountain and the burning bush, and returned with the ten commandments.

Mosheh is said to have lived 120 years. In the Midrash on Deuteronomy, God is alleged to have said upon Mosheh's death in the last month of the year, "The sun shineth forth, and the sun goeth down."

Mosheh may be identified to some extent both with Zarathustra in Persia and Minos in Crete. Both, like Mosheh, are said to have ascended mountains and there to have received the Law from God.

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About this capture

Dionysus

(prehistoric/mythic)

by T. Apiryon

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Also known as Bacchus, Iacchus, Bassareus, Trietenicus and Liber. Thracian god of ecstasy, terror, guilt and atonement, death and resurrection, vegetation, trees, wine, madness, and drama. Crowley thought Dionysus was "probably an ecstatic from the East," and one of the principle models for the syncretic legend of Christ. Herodotus places the birth of Dionysus (i.e., his appearance in Greece) at c. 1600 b.c.e. See Krishna, Chapter 71 of Liber Aleph, Part III of The Heart of the Master, Chapter 7 of The Book of Lies, and The Book of Thoth, II:0. Both Dionysus and his father Zeus are closely associated with the earlier Phrygian deity named Sabazios.

In the Orphic theogony (which differs substantially from the more well-known cosmogony of Homer and Hesiod), Dionysus appears successively in three forms: Phanês-Dionysus, the bisexual god of Light, burst from the silver egg of the cosmos (the so-called Orphic Egg is sometimes depicted as an egg girt with a serpent) at the beginning of time. Phanês was also known by the names of Protogonos, Ericapaeus, Eros and Mêtis (a name previously applied to the Titaness who presided over the planet Mercury). Alone, Phanês created a daughter, Nyx (Night), with whom he begot Gê or Gaia (Earth) and Ouranos or Uranus (Heaven). These begot the Fates, the Centimani, the Cyclôpes (who built the world), and the Titans, with their leader Cronus (Saturn). In the revolt of the Titans against Uranus, Cronus became ruler of the World, and begot the gods. The leader of the gods, Zeus, wrested rulership of the world from Cronus by eucharistically swallowing his great-grandfather Phanes (Metis), assimilating his power. Zeus then took the form of a serpent and begot the second Dionysus,

Dionysus-Zagreus, the Horned Child, upon his daughter Persephonê.

Zeus bequeathed rulership of the world and the underworld upon his son while he was still a child, even setting him upon the great throne and letting him hold the lightening-bolt scepter. This aroused the envy of the Titans and of his wife, Hêra. Hêra bribed the guards whom Zeus had entrusted to protect the child (the Kourêtes), and distracted the child with toys and a looking glass. While Zagreus was beholding his own face in the looking glass, the Titans, ceremonially smeared with white gypsum, entered and attacked him, tearing him to pieces and devouring him. Enraged, Zeus destroyed the Titans with his thunderbolt, and from their ashes, commingled with those of Dionysus-Zagreus, arose the human race. Humans are therefore of a dual nature: the Dionysian divine nature imprisoned in the Titanic material nature.

Athena, goddess of Wisdom, had witnessed the murder of Dionysus-Zagreus and had even managed to save his heart from the rage of the Titans. She brought it, still beating, to her father Zeus. Zeus consumed the heart, as he had previously consumed the Serpent-entwined Egg of Light of his great-grandfather Phanês. He then came to Semelê, daughter of Cadmus (Semelê was the Thracian word for "Earth") and begot upon her the third Dionysus, known as Dionysus-Lyseus or Bakkhos, or simply as Dionysus. [Another version of the legend has Athena preserving the heart of Zagreus within a small figure she fashioned from the gypsum of the Titans, into which she breathed life.] Dionysus was born on the winter solstice in a cavern in Mount Nusa (one theory of the origin of the name Dionysus derives the name from words meaning "God of Nusa"). Having been born twice, once as Zagreus and once as Lyseus, Dionysus is known as Dithyrambos, the "twice-born."

Hêra, always jealous of her mate's numerous lovers and their children, disguised herself as Semelê's maidservant and convinced Semelê that she deserved to behold Zeus in his true splendor. The next time she saw him, Semelê tricked Zeus into swearing to grant her a wish; which was, of course, that he reveal his true form to her. He reluctantly complied, and she was instantly burned to ashes by the intolerable glory of his manifestation.

Zeus placed Dionysus in the care of the Nysaeen Nymphs, who nurtured him through his childhood, and for which they were rewarded by Zeus by being placed among the stars as the Hyades. [Another version of the legend states that Zeus hid the child within his own thigh until the child had attained puberty; an alternative theory of the origin of the name Dionysus derives the name from Dios-nusos, "the nurseling of Zeus".]

When fully grown, Dionysus discovered the methods of culturing the vine and extracting and fermenting its juice; but Hêra, ever jealous, struck him with madness and caused him to aimlessly wander the earth. Walking one day on the shore on an island in the Greek Archipelago, he was abducted by Tyrrhenian pirates, who mistook him for the son of a rich king and expected a heavy ransom. They carried him aboard their ship and attempted to bind him with ropes; but the knots untied themselves and the ropes fell to the deck. The sea around the ship turned to wine, and a vine began to grow up the

mast. The god assumed the form of a lion or panther, and the pirates, in terror, leapt overboard and were transformed into dolphins.

In Phrygia, he was cured of his madness by the Great Mother Goddess, his grandmother Rhea (also known as Cybelê, Bona Dea and Magna Mater), who initiated him into her mysteries. He then set out to teach viticulture and to establish his cult among the peoples of the world.

He marched through Syria, Lebanon, Caucasian Iberia (modern Georgia), India, Egypt and Libya accompanied by a retinue of his votaries, dancing ecstatically and shouting the mystic word "euoi" (Latinized as the familiar "eueo"). His votaries included the female maenads or bacchantes, tattooed, clad in fox-skins and playing frame-drums or cymbals; the male satyrs, clad in panther-skins and bearing thyrsi (a thyrsus was a rod tipped with a pine cone, with streamers of ivy); and Silenus, his fat, aged, drunken companion and keeper, riding on an ass. Despite his slovenly appearance and his perpetual drunkenness, Silenus possessed immense knowledge and wisdom, and was greatly respected by the votaries of Dionysus.

The worship of Dionysus was savage and ecstatic, his votaries participated in orgia in which live animals (usually a spotted fawn, a goat, an ox or a bull) were torn apart and devoured raw. It was believed that the god entered the worshippers and possessed them through this Eucharist of living flesh, called the Omophagia. Animal skins and masks were worn, and a bull-roarer (rhombus) was used to simulate the thundering of Zeus.

As Dionysus and his retinue traveled the world spreading his cult, those who accepted him were rewarded with ecstasy. Those who opposed him were stricken with madness, and brought down by the hideous results of their own deranged atrocities. After establishing his cult across the known world, he returned to Greece, bringing his orgiastic Phrygian rites with him. He was not well received. Pentheus, king of Thebes, had him arrested, tried, scourged and thrown into prison. For this, Dionysus drove all the women of Thebes mad, including Agave, Pentheus's mother. They became maenads, and went out into the hills to conduct their Dionysian orgies. Pentheus imprudently followed them. Agave and her companions detected the spy, and in wild rage they fell upon him and tore him to pieces. Thus was Hellas converted to the religion of Dionysus; and Dionysus moved on.

On the island of Naxos, Dionysus discovered a girl weeping on the rocks. It was Ariadnê, the daughter of the Cretan king Minos, who had just been abandoned by Thêsêus. Dionysus fell in love with her; they wedded, and had many children.

Dionysus crowned his exploits by descending into the Underworld to recover his mother, Semelê. He took her to Olympus where she was ever after worshipped as Thyonê.

Many scholars believe that the Greek dramatic tradition ultimately originated in the

ecstatic rites of Dionysus. The dramatic tradition is known to have originated in the Hellenic Mystery Schools, and the first of these schools was that of the Orphic Mysteries, which incorporated civilized, allegorical versions of the Dionysian rites into their system.

The ram, the dolphin, the serpent, the tiger, the lion, the lynx, the panther, the ox, the goat and the ass are sacred to Dionysus; and his symbols were the phallus, the bull and the thyrsus. According to Forlong, the Greek letters I.H.S. were carved over his shrine.

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About this capture

Mohammed

(570-632 e.v.)

by T. Apiryon

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Also known as Muhammad, Mahomet or Mahmud. Arabic (Meccan) religious reformer, and founder of the Abrahamic Religion known as Islam. Crowley considered him to be a Magus of A.: A.:, whose Word was LA ALLAH or LA AL, "No God" and his fundamental doctrine was that God is One. See Chapter 74 of Liber Aleph, Part III of The Heart of the Master, and Chapter 7 of The Book of Lies. Crowley's version of Mohammed's Word as Magus is taken from the Kalimah, the first clause of the Muslim Profession of Faith, the Shahadah. which is: La ilaha ill' Allah, wa Muhammad rasul Allah, "There is no God, but God, and Mohammed is the Messenger of God."

Muhammad ibn Abdallah was born into the Bani Hashim branch of the powerful Quraysh tribe, which had historically ruled the pagan city of Mecca (Makkah). Mecca was an important city even in those days, pilgrims from all over Arabia made pilgrimage to Mecca to circumambulate the Kaaba and kiss the Black Stone, which was then consecrated to the moon-god Hubal. Mohammed's father died before Mohammed was born. Mohammed was brought up first by his mother, Amina, then by his Grandfather, Abd al-Muttalib, later by his uncle, Abu Talib. Throughout his childhood he was attracted to the world of the spirit. He was drawn to solitary contemplation, and he often experienced visions, some violent and disturbing. Some modern scholars have theorized that he was epileptic.

Mohammed's uncle, Abu Talib, was a textile merchant, and the young Mohammed accompanied his caravans to Syria, Yemen, Egypt and Mesopotamia. During the caravans, Mohammed often conversed with the priests, rabbis and monks he encountered at the various trading posts, accumulating knowledge about the various forms of Judaism and Christianity extant at the time.

At the age of twenty-five, he married a wealthy forty-year-old widow named Khadija.

She gave him six children, two boys and four girls, only one of whom, his daughter Fatima, survived him. Khadija's cousin was a religious scholar named Waraqa, who was the first to have translated parts of the Old and New Testaments into Arabic. Mohammed frequently sought out Waraqa's company and conversation.

At the age of thirty-five, Mohammed began taking retreats to a cave in Mount Hira', in the desert hills outside Mecca, to meditate in solitude. It was during one of these retreats that Mohammed received his Call. It was the year 610 e.v., one of the last ten nights of the month of Ramadan; and at that time, Ramadan occurred during the hottest part of the summer. He was sitting alone in his cave in the darkness, wrapped in his shroud, when he was startled by a sound "like the reverberations of a bell." He realized that it was a voice, and the voice had exclaimed the word, "Iqraa!" ("Read!"). Mohammed falteringly replied that he could not read. The voice repeated its command. Mohammed protested that he did not know how to read, but the voice repeated its command a third time. Mohammed then asked what it was that he should read, and a luminous scroll, inscribed with letters of fire, appeared before him. He read the words, though he had never read before. The voice continued:

"Read in the name of thy Lord, the Creator, who created man from a clot of blood! Read! Your Lord is most generous, for he has taught by the pen, revealing mysteries unto man!"

The vision had passed, and Mohammed was left questioning his sanity. He considered throwing himself over a cliff, but as he emerged from the cave into the night air, the Voice rang out again: "O Mohammed! You are Allah's messenger, and I am Gabriel!" He looked up and beheld the Angel suspended in the middle of the night sky, transfixing him with his piercing, shining eyes (later, astronomers determined that the Moon and the planet Venus had been in close conjunction at that time).

In further revelations, Mohammed's mission in life was clarified: he had been called upon to preach to the world the true Faith of the One God. At first he was reticent-- he had doubts about the authenticity or source of his vision. But Khadija encouraged him, and soon his calling was confirmed by additional visions which revealed the terrible doom which lay in store for sinners and infidels. He began to preach to a small group of close associates. Khadija and Waraqa were his first disciples, then came his friend and business associate Abu Bakr, `Ali, the son of Abu Talib, and Mohammed's slave Zayd ibn-Thabit.

Muslims do not consider Islam to be a new religion. Islam was intended to be a reform of the ancient religion of Abraham, of which Judaism and Christianity are branches. Islam confirms the truth of the Torah and the Gospels, but purports to clarify them, to correct a number of errors of interpretation, and to purify them from the accretions of rabbinical and priestly sophistries. The major reforms of Islam include the rejection of polytheism (including trinitarianism), idolatry, and priestcraft. The "five pillars" of Islam are : 1. Shahadah, Profession of Faith; 2. Salat, Prayer (5 times a day); 3. Zakat, Alms giving; 4. Sawm, Fasting (during the holy month of Ramadhan); and 5. Hajj, Pilgrimage

to Mecca (at least once in the Muslim's lifetime).

Muslims revere Isa (Jesus) as a great prophet, but not as God incarnated as do the Christians. Muslims also reject the belief that Isa suffered crucifixion, but assert that an accomplice was crucified in his place. An empty tomb for Isa lies next to that of Mohammed at Madina, where they believe he will be buried after his return to battle the forces of evil during the last days.

Mohammed's circle gradually grew wider, including the wealthy and influential merchant `Uthman ibn-Affan of the Umayyads, the Quraysh aristocracy, and the warrior prince `Umar ibn-Khattab. Mohammed began to feel more confident in his role as last of the Prophets. His visions continued, and included one (the Mi`raj) in which he was carried to the Temple Mount at Jerusalem on the back of a winged horse with a human face. There he entered the Holy of Holies and prayed alongside Ibrahim (Abraham), Musa (Moses) and Isa. He then ascended a celestial ladder to paradise and was brought before Allah Himself, who embraced him and spoke to him (Islamic theologians still dispute what Allah may have told him). He then descended the ladder to the Temple Mount, where the winged steed returned him to the house in Mecca where he was staying.

Eventually, he resolved to convert the pagans of Mecca to the One True Faith. The Umayyads, the aristocratic branch of the Quraysh, refused to recognize Mohammed's authority, and he was forced to flee Mecca to the city of Yathrib (now called Madinat an-Nabi-Allah, the City of the Prophet of God, or "Madinah" for short) under threat of murder.

Mohammed's flight from Mecca, called the Hijra, occurred in 622 e.v., and marked the beginning of the great diffusion of the Islamic Faith. The Hijra serves as the point of beginning of the Islamic calendar. Yathrib was a town founded by Jews, and Mohammed, while still in Mecca, had convinced a large number of them that he was the promised Messiah. These converts had prepared the way for him, and he entered Yathrib like a king.

Khadija had died before the Hijra, and Mohammed married `A'ishah, the daughter of his close friend Abu Bakr. His preachings began to take on a gentler tone, emphasizing the rewards in store for the faithful, and how the faithful should conduct their lives. He preached of the rights of women and of slaves, and preached against compulsion in matters of religion. He won many additional converts in Yathrib, and, with his eye still on Mecca, began raiding Meccan caravans to accumulate wealth. The Umayyads, of course, retaliated with sporadic attacks upon Yathrib. As his followers were increasingly required to kill and die for the faith, his preachings took on an increasingly belligerent tone; he proclaimed that idolatry was worse than war, and that the quickest way to Paradise was to die for the Faith in battle. When he had accumulated enough support and resources, he returned to the city of his birth and conquered it. He reconsecrated the Kaaba to the service of the One True God, and began laying plans for conquering the world. He died peacefully in `A'ishah's hut near the Mosque in Madinah, and was

buried where he died. Although he did not live to see the Faith progress beyond the Arabian peninsula, his successors pushed it to the ends of the Earth. Within three generations after Mohammed's death, they had conquered nearly all the lands from Spain to the frontiers of China.

Mohammed had many children, but none of his sons and only one daughter, Fatima, survived him. According to tradition, only a male child is suitable for heirship, so Mohammed left no clear successor to his religious authority.

His first successor, or Caliph (Khalifa), the saintly Abu Bakr, was elected by a group of Mohammed's closest followers (in the absence of `Ali). Under Abu Bakr, the Islamic empire grew to include Yemen, Oman, Bahrain and most of Palestine.

Mohammed could not read or write, but his followers recorded his teachings on the materials that were available. After his death, Abu Bakr commanded Zayd to gather together Mohammed's revealed teachings, recorded over a twenty-three year period from 609 e.v. to 632 e.v., into a single volume. This volume became the Qur'an, which constitutes the holy book of Islam. The Qur'an is organized into 114 Chapters in which each Chapter, called a Surah ("degree"), represents one (or more) of Mohammed's revelations; although they are not arranged in chronological order. 93 of the Surahs were received during the 13 years prior to the Hijra at Mecca, the remaining 21 were received later at Madinah.

Abu Bakr died in 634 e.v. and was followed by the heroic, tyrannical `Umar, who conquered Syria, Iraq, Egypt, Persia and Jerusalem. `Umar was murdered in 644 e.v. On his death bed, he appointed a committee of six Quraysh to debate his succession between `Ali and `Uthman, and `Uthman, at age 70, was chosen. `Uthman's generals added a considerable amount of property to the empire, including Cyprus, Rhodes, Libya, Afghanistan, Turkestan and Khorasan. Nevertheless, `Uthman proved to be a feeble, corrupt and incompetent ruler. He placed members of his own Umayyad tribe in all the positions of high authority. He revised the Qur'an (deleting all the negative references to the Umayyads) and had all copies of the previous version destroyed. Many objected to `Uthman's revision, but it nevertheless became the standard and is the version in use today. `Uthman became quite unpopular, and he was murdered by insurgents lead by the son of Abu Bakr, Muhammad ibn Abu Bakr, in 656 e.v.

The Prophet's cousin, son-in-law, and adopted son, Hadrat `Ali ibn-Abu Talib, was elected the fourth Caliph. `Ali had married Fatima and had two sons by her, Hasan and Husayn. `Ali had been an extremely valiant warrior in Mohammed's service, earning the epithet "The Lion of God," but he inherited from `Uthman an empire in disarray; and his reign as Caliph was plagued by treachery and conspiracy.

`Ali's election was disputed by a member of `Uthman's Umayyad elite, Mu`awiyah, governor of Syria. Mu`awiyah contended that `Ali bore some of the guilt for `Uthman's murder by failing to punish Muhammad ibn Abu Bakr. In defiance of `Ali, Mu`awiyah proclaimed himself Caliph at Damascus in 660 e.v. `Ali was powerless to stop him, and

was assassinated in 661 e.v. `Ali's son Hasan claimed his successorship, but was convinced by Mu`awiyah to abdicate. Mu`awiyah promised that the Caliphate would return to the house of Mohammed upon his death; but after Hasan's death, he appointed Yazid, his own son, to be his successor. Husayn attempted a revolution, but was defeated and beheaded by Yazid. The house of Mohammed had bestowed the Caliphate upon the Umayyads, and a legacy of turmoil upon Islam.

`Ali's ardent followers, who became known as the Shi`a (adherents), believed that `Ali had been designated by Mohammed himself as his true successor, that `Ali's sons bore the Prophet's virtue through his daughter Fatima; and, therefore, that `Ali's dynasty had the true divine sanction to rule over Islam. They accepted the authority of the first four Caliphs, but rejected that of Mu`awiyah and all those who followed him. The Shi`a refer to the descendants of `Ali as Imams (examples), and reject the religious authority of all the Caliphs who succeeded `Ali. The "orthodox" Muslims, who recognized the authority of Mu`awiyah and the Caliphs who followed him, became known as the Sunni (traditionists).

The Shi`a have always been at odds with the Sunni, but they have also been at odds with themselves. The sixth Shi`ite Imam, Jafar, had two sons, Isma`il and Musa. The eldest, Isma`il, had been chosen as the next Imam but did not survive his father. Jafar designated his younger son Musa as the next Imam; but Isma`il had already had his own son, Mohammad ibn Isma`il, and had proclaimed him to be the next Imam. This, of course, resulted in another schism. The followers of Isma`il are known as Isma`ilis or "Sevener" Shi`ites.

Musa's descendants ruled over "orthodox" Shi`ism. Several generations later, in the year 878 e.v., the twelfth Imam of Musa's line, Mohammed ibn Hasan, descended the stairs into the cellar of the Great Mosque of Samarra and never returned. The twelfth Imam had vanished without a trace from the world at the age of seven, leaving no successor. "Orthodox" Shi`ism is therefore sometimes referred to as "Twelver" Shi`ism. The Twelvers believe that the twelfth Imam was taken by God into temporary hiding from the world, and that he will return some day as the Mahdi, or Messiah. It is this branch of Shi`ite Islam which rules modern Iran.

The Isma`ili branch of Shi`ite Islam gave birth to the ruthless, mystical Qarmatian movement, whose secret doctrines were revealed through a series of initiations given in seven degrees. The Qarmatians founded the Fatimid dynasty of Egypt, which in turn generated the secretive sect of Lebanon called Druses as well as the notorious Assassins of Lebanon and Northern Iran, who were alleged by some historians to have influenced the Knights Templar.

Islam contains another tradition worth mentioning here, that of the Islamic mystics known as Sufis or Dervishes. Sufism is nearly as old as Islam itself, and, though primarily centered in Persia, the heart of Shi`ism, crosses over all schismatic boundaries. The Sufis emphasize personal mystical experience over temporal power, and can in this way be considered the "Islamic Gnostics." They are generally detested

by both the Shi`a and Sunni orthodoxies. Some scholars believe that Sufism developed through the assimilation into Islam of elements of Christianity and Neoplatonism, but such hypotheses are difficult to prove. Sufism has it's own list of philosopher-poet-saints apart from the Caliphs and Imams, some of the greatest of which are Abu Yazid ("Bayazid," died 909 e.v.), Rabi'a al Adawiya (717-801 e.v.), Husayn ibn-Mansur al-Hallaj (d. 922 e.v.), Abu-Hamid Mohammed al-Ghazzali (1058-1111 e.v.), Fariduddin Attar (1110-1220 e.v.), Muhiyuddin Muhammad ibn-`Ali ibn-al-`Arabi (b. 1165 e.v.) and Maulana Jalaluddin Rumi (1207-1273 e.v.).

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About this capture

painting by Leon Engers Kennedy
To Mega Thêrion

(1875 e.v. - lxxi e.n.)

by T. Apiryon
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Greek for "The Great Beast." The most recent Magus of A.: A.:, the founder of the religion of Thelema, who gave us two words, to wit: ABRAHADABRA, the Word of the Aeon, which contains the entire mystery of the Great Work, and THELEMA, the Word of the Law, which means "will." As it is written: "Do what thou wilt shall be the whole of the Law." And, "Love is the law, love under will." See Chapter 75 of Liber Aleph. See also the entry under "Sir Aleister Crowley".

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About this capture

Hermês

(prehistoric/mythic)

by T. Apiryon
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The Arkadian messenger god. Known in Roman mythology as Mercury. He was the son of Zeus and Maia, born on Mount Cyllene. He was the father of Echion, Autolycus and

Daphnis, and, by some accounts, of Pan. He was a deity of travel, trade, commerce, ingenuity, manual skill, athletics, eloquence and oratory, of the wind and of speed; the patron of shepherds, herdsmen, athletes, orators, writers, thieves, merchants, travelers, prophets, soothsayers and magicians. Hermês corresponds to the Egyptian god Thoth or Tahuti, as the inventor of writing; and, as Hermês Psychopompos, to Anubis as guide of the souls through the underworld.

Hermês is also the god of stones, cairns and boundaries, and was associated with certain phallic stone monuments called herms. Hermês was usually depicted as a youthful, athletic male deity, unclad or clad only in a short chlamys, with a round, winged hat and winged sandals, and bearing the Caduceus (a rod, sometimes winged, with twining ribbons or snakes) and a pouch. One Latin title for Hermês was "the universal column supporting all things." His sacred animal was the crane.

Hermês is often portrayed as a prankster, his most famous prank being the theft of Apollo's cattle on the day of his birth. When Apollo discovered the theft, Hermês placated his anger by offering to return the remaining cattle (he had sacrificed two of them to the twelve gods, including himself), and singing Apollo's praises while accompanying himself on the lyre, which he had just invented. Apollo was so taken with the beauty of the music, that he offered to trade the stolen cattle for the lyre. Hermês accepted the offer; then cut some reeds, bound them together and played a few more tunes for Apollo on his newly-invented shepherd's pipe. Apollo was again enchanted by the music, and offered to trade his golden herdsman's staff for the pipe. Hermês reluctantly accepted the offer, but only on the condition that he be instructed in the art of prophecy as well.

Apollo took Hermês to Olympus, where Hermês was accepted among the gods. Despite his malicious pranks (or, perhaps, as a result of them), he was the only one of Zeus's illegitimate children who immediately found favor with Hêra. Zeus proclaimed him his personal herald, and invested him with the insignia of his office: his round hat, his winged sandals, and a winged herald's staff twined with white ribbons. Hermês pledged that, as herald of the Most High, he would give up telling lies; but he could not promise always to tell the whole truth.

Hadês also proclaimed Hermês his herald, to summon and conduct the souls of the dying to the underworld. As a sign of Hermês's association with Hadês and his role as Psychopompos (conductor of souls), the white ribbons on his herald's staff were transformed into twining serpents, the ancient emblem of dead souls.

Hermês developed the musical scale, and assisted the three Fates to compose the Alphabet. He created the science of Astrology, founded the arts of boxing and gymnastics, invented weights and measures, and taught the cultivation of the olive tree and the making of fire by the twirling of a fire-stick.

Hermes Mercurius Trismegistus Hermês as a Saint of E.G.C. may also refer to Hermes Trismegistus or Thrice-Greatest Hermes, the legendary Egyptian founder of

Hermeticism, corresponding to the Egyptian god Thoth. Hermeticism was a non-Christian form of Gnosticism which emerged in Egypt in the second through fourth centuries e.v., and which produced a voluminous body literature called the "Hermetica," including the Tabula Smaragdina or Emerald Tablet of Hermês which is the source of the famed magical aphorism, "As above, so below"; and The Divine Pymander, which is included in Section 1 of the A.: A.: reading list. Hermeticism had a considerable influence on the development of Alchemical philosophy.

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About this capture

Pan

(prehistoric/mythic)

by T. Apiryon

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Also known as Aristaeus and Aigipan (goatherd), known in Roman mythology as Faunus or Sylvanus. Son of Hermês and Dryope (or Penelope). The Arkadian god of flocks and shepherds, of trees, forests and wildlife, of the hot noonday stillness, and of freedom and fertility. Playful, lascivious, unpredictable and lecherous, he is depicted as human, but with the ears, legs, hooves, tail, horns and beard of a goat. Some say he dwelt underground. He was fond of music, and is often shown bearing the syrinx, or pan-pipes (Syrinx was a wood nymph who fled Pan's lecherous advances by changing herself into a reed). The Orpheans associated Pan with Dionysus Zagreus. Herodotus places his birth (i.e., his appearance in Greece) at c. 1200 b.c.e., but some legends portray him as very ancient, even as the foster-brother of Zeus.

Pan was a solitary god who wandered among the heaths and woods, and dwelt on mountains and in caves. As a spirit of Nature, Pan could inspire terror, especially in solitary wanderers in the wilderness at night; this is the origin of our word "panic."

In Greek, the word pan means "all," and the Orpheans conceived of Pan as a symbol of the Universal, a personification of Nature; both Pangenetor, "all-begetter," and Panphage, "all-devourer." In this aspect he is portrayed in Tarot Trump XV.

Pan is also said to have seduced the nymph Echo, upon whom he sired lynx, and the moon goddess Selênê, by transforming himself into a white ram and luring her into the forest. In a note he made in his personal copy of Liber XV, Crowley commented on the statement that the Priestess "should be actually Virgo Intacta or specially dedicated to the service of the Great Order." His comment stated that the Priestess should be sworn to the Great Work "as Artemis to Pan."

Plutarch (Obsolescence of Oracles) relates the story of how, during the reign of the Roman Emperor Tiberius (14-37 e.v.), the passengers of a merchant ship travelling from Greece to Italy heard a loud cry from the Isle of Paxos. The voice called the name of the ship's pilot, Thamus, three times, then instructed him to announce that the Great Pan was dead when the ship approached Palôdes. When he did as the voice had

commanded, the passengers of the ship heard a great lamenting of many voices. Christian theologians have cited this story as an example of the triumph of Christianity over Paganism; but the passengers of the ship may simply have heard part of a mystery ritual of the Dying God Tammuz: "Tammuz, Tammuz, Tammuz the all-great is dead."

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About this capture

Priapus

(prehistoric/mythic)

by T. Apiryon

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Also known as Lutinus, Fecundus and Mutunus. Son of Aphroditê and Dionysus (or Adonis, or Hermês, Pan, or Zeus, according to other accounts). The Mysian god of creative fertility in nature and in man; sometimes identified with both Hermês and Pan. He presided over the fertility of fields and flocks, bee-keeping, viticulture and fishing. By some accounts, he was included among the retinue of Dionysus.

Priapus is usually depicted as a grotesque little man with an unnaturally large phallus, not always erect, and a bucolic grin. In later Roman times, he was depicted simply as a phallus. His statue was often kept in gardens as a fertility talisman, and to scare away thieves. His sacred animal was the ass.

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About this capture

Osiris

(prehistoric/mythic)

by T. Apiryon

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Also known as Asar, Ausar or Serapis. Originally a fertility god, Osiris developed into the Egyptian god of resurrection, lord of the underworld, son of Seb or Geb and Nut, consort of Isis (Asi), and Nome-god of Abydos (Abtu, now Nag Hammadi). Identified by the Greeks with Dionysus, Adonis and Hades.

Osiris is depicted as a human male with green skin, wearing the Atef Crown, wrapped in mummy's bandages with his hands protruding, holding a crook against his left shoulder with his left hand and a flail against his right shoulder with his right hand. His sacred animal is the bull, and his sacred color is black (the sacred color of Set, his brother and enemy, is red). The formula of Osiris is IAO. See Part III of The Heart of the Master.

According to legend, Osiris was born in Thebes, the son of the earth-god Geb and the sky-goddess Nut; and a loud voice proclaimed at his birth the coming of the universal lord. He was recognized by his grandfather Ra as the heir to his throne, which he assumed after his father Geb retired to the heavens, taking his sister Isis as his queen.

Osiris was a just and well-loved ruler and Lawgiver of Egypt. His brother Set (god of the desert) envied his power and favor, and contrived to entrap him. While Osiris was abroad with his adviser Tahuti, instructing the men of other lands in agriculture and religion, his wife Isis ruled Egypt in his place.

Set took advantage of Osiris' absence to make a sarcophagus of the precise dimensions to accommodate his brother's body. Set then arranged for a great feast in honor of his brother's return. After all had had their fill of drink, Set produced the richly ornamented sarcophagus, and offered possession of it to anyone who could fit inside it. Osiris, of course, accepted the offer, and as soon as he had laid down in the sarcophagus, Set slammed the lid shut, locked it, and with the assistance of his seventy-two comrades, hauled it off and threw it in the Nile, which carried it away. Set then claimed the throne of Egypt.

After a lengthy search, Isis recovered the sarcophagus, and hid it away. Set, however, discovered it-- he seized the body of Osiris, cut it into fourteen (or sixteen) pieces and scattered them all over Egypt. Isis set forth in a reed boat to recover the pieces, and succeeded in finding all but one, the phallus, which had been devoured by a fish. With the assistance of her sister Nephthys, her nephew Anubis and Tahuti, she reassembled them, binding them together in the wrappings of a mummy.

Isis then begat a son, Horus, by lying on top of the body of her dead husband. To avenge the death of his father, Horus set out to make war against his brother/uncle Set. The battle was fierce, and Set tore out the right eye of Horus. Nevertheless, Horus availed in the end; but as he was about to kill his enemy, Isis intervened and allowed Set to escape. Enraged, Horus severed his mother's head-- which Tahuti replaced with the head of a cow.

Horus claimed the throne of his father which had been stolen by Set, then resolved to

find his father's corpse and restore him to life. Under the direction of Tahuti, he recited a series of incantations over his father's body and embraced him, transferring to him his own vitality. He then gave him his eye, which Set had previously torn from his face. Upon eating the eye, Osiris recovered his consciousness, and arose as Monarch of the Dead and Lord of the Underworld.

According to Forlong, the worship of Osiris included the presentation of sacred cakes, called Mest, along with a sacred wine cup.

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<http://hermetic.com/sabazius/melchizedek.htm>

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About this capture

Melchizedek

(c. 2000 b.c.e.)

by T. Apiryon

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Priest-king mentioned in Genesis 14:18-20 as having served as priest to Abraham: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God (El Elyon, Nwyl(l)). And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Melchizedek is mentioned in Psalm 110 in connection with the ordination of a high priest by a king of Jerusalem in the line of David: ""The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."

In the Book of Hebrews, this same order of priesthood is claimed for Jesus, and the following is said of Melchizedek in Hebrews 7:1-3: "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

There appears to have been a school of Gnostics known as "Melchizedekians," who revered Melchizedek as an avatar of Seth (third son of Adam) and Shem (second son of Noah, progenitor of the Semitic peoples). A gnostic tractate included in the Nag Hammadi Library bears the name of Melchizedek. This tractate elaborates on the role of Melchizedek as eschatological high priest, messianic warrior, and previous incarnation of Jesus Christ.

The name Melchizedek (qdc_iklm) can be translated as "Righteous King" or "My King is Justice." Melchizedek was the "king of Salem," and "Salem" was probably Uru-Salim, an old name of Jerusalem, whose king during the Israelite invasion of Canaan had the strikingly similar name of Adonizedek. As the priest of Abraham, Melchizedek can be considered the progenitor of the Abrahamic religions-- Judaism, Christianity, Islam and their derivatives. Based in Genesis 14:18, he is sometimes credited with having substituted the sacrifice of bread and wine for that of animals. Many sacerdotal lineages, including the Roman Catholic, Mormon and Masonic Royal Arch, are traced in legend to Melchizedek.

For various reasons, many historians believe that Genesis 14:18-20 was inserted into the Book of Genesis at a later date, possibly to help justify the ordination of a non-Levite high priest by King David. Also, it should be kept in mind that Jerusalem in the time of Abraham was inhabited by the Jebusites, a tribe of Canaanites which probably

decended from the Hittites and Amorites. As priest-king of the Jebusites, Melchizedek would certainly have been a polytheist; and deities named Elyon and Zedek are both to be found in the Canaanite/Phoenecian pantheon. The name Melchizedek could be translated "My King is (the god) Zedek" as easily as "My King is Justice."

Aside from historical questions, the Hebrew word salem, מלך, means "peace"; thus "Melchizedek king of Salem" could be interpreted "King of Righteousness, King of Peace." The Hebrew word zedek, צדק, "justice" or "righteousness," is also the name of the planet Jupiter. Thus, in a Qabalistic sense, Melchizedek, the jovian priest-king of righteousness and peace, is the embodiment of the divine image of the sephirah Chesed. A "priest forever after the order of Melchizedek" would thus be a fitting description for an Adeptus Exemptus.

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<http://www.hermetic.com/sabazius/khem.htm>

42 captures

11 Feb 2001 - 9 Jun 2021

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About this capture

Khem

(prehistoric/mythic)

by T. Apiryon

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Also known as Min or Amsu. Egyptian ithyphallic fertility god, and Nome-god of Panopolis (Apu, near present-day Akhmim). The Greeks identified him with Pan.

Khem is depicted as a human male, wearing a crown with two tall ostrich plumes, with the right hand raised behind his head holding a flail, the left hand hidden; and with a prominent erect phallus. He represents the power of generation, and was considered the god of the harvest and protector of crops. His sacred animal was a white bull. Khem was also the native name for Egypt, it means "black" and referred to the fertile, black soil of the Nile valley. Linguistically and ethnologically, Khem is equivalent to "Ham" of the Book of Genesis 9 and 10, the youngest son of Noah, and the progenitor of the Egyptians, Nubians and Canaanites.

This saint was italicized in the 1919 e.v. version of the list, but not in the 1929/30 e.v. version.

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54 captures

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About this capture

Amoun

(prehistoric/mythic)

Amen-Ra, from Budge, "Gods of the Egyptians"

by T. Apiryon

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Also known as Amon, Ammon, Amun and Amen. Egyptian god known as "King of the Gods" and "Lord of Heaven," Nome-god of Thebes (Uast, near present-day Qus), consort of Hathor (or of Mut), and father of Khonsu. The Romans identified him with Jupiter.

The name Amoun means "hidden." Amoun was the vassal of Mentu until he displaced him as the principle god of Upper Egypt, later becoming identified with the sun god under the name Amon-Ra.

Amoun is usually depicted as a human male clad in an apron and breastplate, wearing a crown with two ostrich plumes, holding a phoenix wand in his left hand and an Ankh in his right hand. He is also occasionally depicted as the potter with the wheel, fashioning the primal egg of generation; or, like Krishna, as a black lingham. His sacred animals were the ram and the goose. The Hebrew exclamation Amen, "verily," probably derives from the Egyptian custom of taking oaths in the name of Amoun. In Isaiah (lxv, 16) the "God of Truth" is in Hebrew Elohi-Amen.

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<http://hermetic.com/sabazius/mentu.htm>

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About this capture

Mentu

(prehistoric/mythic)

by T. Apiryon

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Also known as Mont, Menthu or Monthu, and referred to as the "Lord of Thebes." Egyptian solar/martial god, and Nome-god of Hermonthis (Annu Qemau). The Greeks identified him with Apollo and Ares.

Mentu is depicted as a male deity with a falcon's (or bull's) head, clad in an apron, wearing a crown with a disk and two tall ostrich plumes, holding a phoenix wand in his left hand and an Ankh in his right hand; or brandishing a scimitar. His sacred animal was the bull. Ankh-af-na-Khonsu, one of Crowley's claimed previous incarnations, whose funerary tablet served as the Stele of Revealing, was a priest of Mentu.

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About this capture

Hêraclês

(c. 1200 b.c.e./mythic)

by T. Apiryon

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Known in Roman Mythology as Hercules, and in Phoenician/Carthaginian mythology as Melkarth. Theban Greek hero and demi-god; son of Zeus and the mortal Alcmena, whom Zeus seduced by taking the form of her husband, Amphytrion. The mightiest and

most famous of the heroes of Greek mythology, comparable to the Hebrew Samson and the Hindu Indra and Arjuna, Hercules is credited for founding the Olympic games. He was considered a saint by the Stoics for his example of obtaining ultimate deification through enduring the ordeals of the world. His symbols are the two pillars, the club, the apple, the cornucopia and the lion's skin.

Because he was hated by the jealous Hêra, wife of Zeus, the life of Hêraclês was fraught with ordeals, over which his tremendous strength generally enabled him to prevail. Hêra began to persecute her namesake even before his first breath. She delayed his birth, and sent two serpents to kill him while he was just a babe in the cradle; but he seized them in his tiny (but powerful) hands and strangled them.

In a fit of insanity caused by Hêra, Hêraclês slayed his own wife and children. In atonement for this atrocity, he offered himself as a slave to Eurystheus, King of Mycenae. Eurystheus enjoined Hêraclês to accomplish the famous Twelve Labors (comparable to the twelve labors of the Sumerian Gilgamesh), for which he was outfitted by the various gods of Olympus. The twelve labors were: killing the Nemean lion (which could not be killed by stone or metal, and whose skin he wore thenceforward); killing the Lernean Hydra, which grew two new heads for each head it lost; capturing the golden-horned Cerynean stag; capturing the Erymanthean boar; cleaning the Augean stables; killing the deadly, iron-feathered Stymphalean birds; capturing the man-eating mares of Diomedes; capturing the Cretan bull; obtaining the girdle of Hippolyta, queen of the Amazons; stealing the oxen of Geryon (during which exploit the Pillars of Hêraclês were created); obtaining three golden apples from the garden of the Hesperides (the most difficult of the labors); and bringing Cerberus to Earth from the Underworld (the most dangerous of the labors).

After completing the Twelve Labors, Hêraclês obtained his freedom from Eurystheus and married Deianeira, daughter of Dionysus and Althaea. One day, while travelling, Hêraclês and Deianeira came to a river where the centaur Nessus was carrying people across for a fee. Hêraclês crossed on his own, leaving Deianeira for Nessus to carry after him. When Hêraclês had crossed, he looked back and saw that Nessus had run away with his wife. He gave chase, and shot Nessus with an arrow. The dying centaur told Deianeira to take his blood-stained shirt as a charm to preserve her husband's love for her.

Eventually, Deianeira began to doubt her husband's devotion and decided to present him with the shirt. When Hêraclês put on the shirt, the residues of the blood of Nessus permeated his body and burned him like acid. He tore at the garment in a vain effort to relieve his agony, but it held fast to his skin, causing him to tear his own flesh to shreds. Mortally wounded, he ascended Mount Aetna and built himself a funeral pyre, laid himself upon it, and commanded his friends to set it on fire.

The gods were troubled by the demise of one of their favorites, but Zeus encouraged them by explaining that Hêraclês was half divine, and only the human side of him could die. The divine half of Hêraclês was taken up to Olympus, and Hêra, now reconciled

with him, gave him her daughter Hebe in marriage.

This saint was italicized in the 1929/30 e.v. version of the list, but not in the 1918 e.v. version.

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<http://www.hermetic.com/sabazius/orpheus.htm>

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About this capture

Orpheus

(c. 1200 b.c.e./mythic)

by T. Apiryon

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Thracian hero and demi-god; son of Oeagrus (some say Apollo) and Calliope; priest of
Dionysus. The most famous of the musicians and poets of Greek mythology. The
quintessential Bard, his masterful singing and music upon the Lyre could tame wild
animals and move even stones and cliffs. Orpheus journeyed with Jason and the

Argonauts on their voyage into the Black Sea in pursuit of the Golden Fleece, where he performed many miracles with his singing, such as charming the Argo down to the sea from the a sand dune where it was beached, calming the moving rocks that would otherwise have crushed the ship and its crew, and lulling to sleep the dragon which guarded the Golden Fleece.

Orpheus married a nymph named Eurydice, to whom he was passionately devoted. One day, Pan (in the form of the bee keeper Aristaeus) spied Eurydice in the forest and pursued her. While fleeing from him, Eurydice was bitten on the heel by a snake; she died and passed into the underworld. Stricken by grief, and finding no satisfaction from his prayers to the gods, Orpheus descended via a cave into the underworld to retrieve her. By the power of his music, he induced Hades and Persephone to allow Eurydice to return with him to the world of the living; but Hades added the condition that he must not look back or she would remain with Hades forever. As he led her from the underworld, he could not help but turn to assure himself that Eurydice was following him, and so lost her. He returned to Thrace alone.

The women of Thrace, perceiving that Orpheus was now available, tried their best to win him, but he repelled their advances. They tolerated his aloofness as long as they could, but one day, no longer able to bear this insult to their feminine powers, they attacked him and tore him to pieces, throwing his head and lyre into the river Hebros. The Muses gathered up the scattered pieces of his body and buried them at Libethra; Zeus took his lyre and placed it among the stars; and his head, singing Eurydice's name, floated down the Hebros and into the Aegean Sea. Eventually, his head arrived on the coast of Lesbos, where it lodged in a fissure in a rock. It remained there for many years, delivering oracles.

Some versions of the myth say that the Thracian women were Maenads of Dionysus, and that Dionysus commanded them to tear Orpheus to pieces because he had begun to worship Apollo-Helios.

His Thracian origin, his devotion to the Muses, his descent to and return from Hades, and his death by dismemberment show Orpheus to be a human reflection of his god Dionysus; and are the fundamental reasons for his designation as patron of the Greek Mysteries.

Orphism was the first of the organized Hellenic Mystery Schools, and one of the earliest of the fully-developed religious/metaphysical "systems." It developed in the 6th century b.c.e. and was centered around the teachings attributed to Orpheus as transmitted by a priest named Onomacritus. These were set forth primarily in 24 books of invocatory hymns and included the cosmogony described under Dionysus.

Orphism was a mystical redemption religion based on the allegorical worship of the heavenly bodies, which emphasized the need to separate Dionysiac spirit from Titanic matter. The avowal of the Orphic initiate included the clause, "I am a Child of Earth and Heaven, but my race is of Heaven alone."

The Orpheans lived in small communes and followed an ascetic lifestyle. Their ascetic practices, including vegetarianism, were intended to symbolize the rejection of the Titanic side of the nature of Man, and to ultimately liberate his spirit from the "tomb of the body" and the "sorrowful wheel of generation." Orphism adopted and refined the older Dionysian and Bacchic rites, retaining their sacramental and initiatory symbolism and ecstatic mysticism, but tempering their savage frenzy. They replaced the old Dionysian Omophagy, the ritual devouring of the raw flesh of the bull, fawn or goat sacrificed to Dionysus, with the offering and consumption of cakes of meal and honey in commemoration of the slain son of God. Orphism was influential on the thought and works of Heraclitus, Plato, Aeschylus, Sophocles, Pindar and Vergil; and Pythagoras was an Orphic initiate.

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<http://www.hermetic.com/sabazius/odysseus.htm>

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About this capture

Odysseus

(c. 1200 b.c.e./mythic)

by T. Apiryon

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Known in Roman mythology as Ulysses. Greek hero; king of Ithaca; son of Laertes (some say of Sisyphus) and Anticlea, husband of Pénélopê. A leading hero of the Trojan War, who proposed the idea of the Trojan Horse. In contrast to the physical strength of Héraclès, Odysseus's heroism was a result of his wit and cunning.

The exploits of Odysseus during the Trojan War, and his ten year long circuitous return thereafter to Ithaca and his wife Pénélopê, are detailed in The Iliad and The Odyssey of the greatest of Greek poets, Homêr (c. 850 b.c.e.) The story of Odysseus includes such well-known tales as the Trojan Horse; the narcotized Lotus-Eaters; the Blinding of Polyphêmos; the sorceress Kirkê (Circe), who turned his men into swine; the Song of the Sirens; Scylla and Charybdis; and the Suitors of Pénélopê.

The following is a brief paraphrase of one of his adventures: his capture by, and escape from, the Cyclops Polyphêmos.

Odysseus and his men had stopped at the island where Polyphêmos lived, hoping to restock their boat with provisions. They explored the island and discovered a large cave containing a great store of food.

Polyphêmos presently returned to his cave, driving in his herd of sheep, and blocking the entrance behind him with a huge stone. While milking his sheep, he noticed the intruders. Odysseus politely asked Polyphêmos for hospitality in the name of the gods. Polyphêmos rather impolitely responded by seizing two of his men and devouring them, then stretching out on the floor of the cave and falling asleep.

Though tempted to kill the giant as he slept, Odysseus realized the futility of such a course of action, since the stone blocking the entrance to the cave was far too large to be moved by men. The next morning, Polyphêmos arose, devoured two more of the men, rolled away the stone, and set out to pasture his flock, replacing the stone behind him.

While he was gone, Odysseus and his men discovered a massive bar of wood which

Polyphêmos used for a staff. They sharpened one end and concealed it under the straw on the floor of the cave. When Polyphêmos returned, he devoured two more men. After his dinner, Odysseus approached him and offered him a bowl of wine, which he accepted, and, thoroughly enjoying it, asked for more. Odysseus fulfilled his request several times. Polyphêmos was so pleased with the wine, that he promised Odysseus that he would be the last to be devoured, and asked his name. Odysseus replied "I am No-man" (in Greek "oud-eis," a pun on the name Odysseus). Polyphêmos sank into a drunken stupor. Odysseus and his men heated the end of the sharpened stake in the fire until it glowed red hot, then thrust it into the giant's single eye, and concealed themselves in the cave.

The monster's cries attracted the attention of the other Cyclopes living on the island, and they came to his cave inquiring what all the noise was about. Polyphêmos answered, "I have been blinded by No-man." His friends responded that, if no man did it, it must have been the gods who did it, so Polyphêmos would simply have to bear his suffering. They returned to their own caves.

The next morning, Polyphêmos rolled away the stone and stood outside the entrance, meaning to feel all who exited to assure that the men did not escape. Odysseus and his men strapped themselves to the undersides of the sheep and so escaped. Once outside the cave, they drove the sheep to their boat and set sail.

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About this capture

Hadrumatum Mosaic: Vergil with the Muses Clio and Melpomene
(Publius) Vergilius (Maro)

(70-19 b.c.e.)

by T. Apiryon

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Also known as Vergil or Virgil. A poet of Rome under the Emperor Augustus, Vergil was the author of two collections of scholarly, beautiful, and prophetic poems, the Eclogues and the Georgics; but was most famous for the great epic, The Aeneid, an account of the wanderings of the Trojan prince Aeneas after the Trojan War. Vergil was born in Northern Italy, grew up on his father's farm, and was educated at Cremona, Milan, Rome and Naples.

Aeneas, after having escaped the destruction of Troy with a number of his followers, was informed by the oracle of Apollo that his destiny was to found a new country which would hold sway over all others. In a dream, Aeneas was told to seek Hesperia (Italy), a western land from which the founder of the Trojan race had originally migrated.

In pursuit of his high destiny, he was challenged by many obstacles, hardships, setbacks, and temptations (including a famous love affair with Dido, queen and founder of the Phoenician colony of Carthage); but he persisted with honor and determination through them all, for the sake of fulfilling what he knew to be his true purpose. His journeys included a descent into Avernus, the underworld, and to Elysium, the blessed abode, and his return therefrom to Hesperia, where he ultimately became the progenitor of Rome.

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The works of Vergil may be found here.

Also see here.

5/11/95

Originally published in Red Flame No. 2 -- Mystery of Mystery: A Primer of Thelemic Ecclesiastical Gnosticism by Tau Apiryon and Helena; Berkeley, CA 1995 e.v.
<http://hermetic.com/sabazius/catullus.htm>

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About this capture

(Gaius Valerius) Catullus

(84-54 b.c.e.)

by T. Apiryon

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The first great Roman lyric poet, noted for his sincere, elegant, and passionate eroticism, the model for the medieval tradition of the art of courtly love. One of the great influences on Crowley the lyric poet.

Catullus was born into a wealthy family of Celtic descent in the town of Verona in Cisalpine Gaul. His father was a friend of Julius Caesar, and sent his young son to Rome to learn the ways of the city. He was noticed by one Clodia Metelli, a married woman ten years his senior. They embarked upon a tempestuous love affair which provided the material for most of Catullus's poetry. The "Poems to Lesbia" written in the style of Sappho, chronicle the affair from flirtation through passion to bitter betrayal.

Catullus is also noted for two wedding songs written for his friends, a poetic description of an initiation into the dark rites of Cybelê (the Magna Mater or Bona Dea, whose cult was popular in Julian Rome), several elegies, a hymn to the goddess Diana, a miniature epic on the marriage of Peleus and Thetis, and numerous satiric epigrams on the follies and crudities of his Roman contemporaries.

The poems of Catullus are known to us through a single manuscript found in his home town of Verona.

70

Nulli se dicit mulier mea nubere malle
quam mihi, non si se Iuppiter ipse petat.
dicit: sed mulier cupido quod dicit amanti,
in uento et rapida scribere oportet aqua.

(The woman says she'd rather marry me than anyone,
even should Jupiter himself come calling.

This is what she says, but what a woman tells to her lover in
desire might as well be written on air and running water.)

85

Odi et amo. quare id faciam, fortasse requiris?
nescio, sed fieri sentio et excrucior.

(I hate and I love. You ask me how this can be;
I don't know: I only know that I feel it, and it hurts.)

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<http://hermetic.com/sabazius/martial.htm>

64 captures

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About this capture

(Marcus Valerius) Martialis

(c. 43-117 e.v.)

by T. Apiryon

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Also known as Martial. Roman poet, satirist, and master of the epigram; contemporary of Apollonius of Tyana. One of the great influences on Crowley, the satyric poet.

Martial was born of Celtic stock in the little Spanish town of Bilbilis, and came to Rome at the age of 26 during the reign of the emperor Domitian. He survived in Rome by attaching himself to the households of wealthy patrons, who kept him around for his wit. During his life he wrote 15 books of poems, primarily epigrams. He is responsible for perfecting the form of the epigram, a short poem whose single point is driven home only at its conclusion.

The epigrams of Martial are known for their ribald, often scathing, wit. Martial never bothered with abstracts; his epigrams were based on real life as Martial saw it, and they reveal the Rome of Domitian in all its vice, folly, prudery, hypocrisy, tenderness and humor. They also provide fascinating portraits of all the diverse sorts of people who populated Rome, and the of the places where they lived and died. Martial was a remarkably non-judgmental observer who never seemed to think of how things "ought" to be. He found even the ugly aspects of his world full of interest and humor. The only subjects he seemed to find worthy of hostility were sham, pretense and trickery.

Note: the Lesbia of Martial in the example below is not the Lesbia of Catullus.

XI.62

Lesbia se iurat gratis numquam esse fututam,
Verum est. Cum futui vult, numerare solet.

(Lesbia swears she was never laid for free.
Quite true, she always pays the fee.)

XII.46

Difficilis facilis, iucundus acerbus es idem:
nec tecum possum vivere nec sine te.

(You are difficult and easy. you are pleasant and harsh;
I can't live with you and I can't live without you.)

XIV.210 Morio

Non mendax stupor est nec fingitur arte dolosa.
quisquis plus iusto non sapit, ille sapit.

(The Fool

His honest senselessness is not feigned by cunning art.
Whoso is foolish to excess, is wise.)

X.23

Iam numerat placido felix Antonius aevo
Quindecies actas Primus Olympiadas
Praeteritosque dies et tutos respicet annos
Nec metuit Lethes iam propioris aquas.
Nulla recordanti lux est ingrata gravisque;
Nulla fuit, cuius non meminisse velit.
Ampliat aetatis spatium sibi vir bonus: hoc est
Vivere bis, posse priore frui.

(At length, my friend (while time with still career
Wafts on his gentle wing this eighteenth year),
Sees his past days safe out of Fortune's pow'r
Nor dreads approaching fate's uncertain hour;
Reviews his life, and, in the strict survey,
Finds not one moment he could wish away,
Pleas'd with the series of each happy day.
Such, such a man extends his life's short space,
And from the goal again renews the race:
For he lives twice who can at once employ
The present well, and e'en the past enjoy.
--Alexander Pope)

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<http://hermetic.com/sabazius/rabelais.htm>

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11 Apr 2000 - 6 Mar 2022

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About this capture

(François) Rabelais

(1494-1553 e.v.)

by T. Apiryon

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French Franciscan (later Benedictine) friar, classical scholar, physician, humanist and humorist, the author of the monumental, revolutionary satire *Gargantua and Pantagruel*, contemporary of Ulrich von Hutten and Paracelsus, and one of the greatest writers in the history of Europe. The works of Rabelais are included in Section 2 of the A.: A.: reading list.

Rabelais was born in Chinon, Touraine. When he was 17, his father, a lawyer, sent him to the Franciscan monastery at Fontenay-le-Comte. He found life under the stern and conservative Franciscans stifling, and the Franciscans took a dim view of his studies in Greek. He was befriended by the neighboring Bishop of Maillezais, Geoffroy d'Estissac, who assisted him to transfer to the somewhat more liberal Benedictine Order, but the monastic life was simply not suited for this inquisitive mind.

In 1530 e.v. he entered the medical school of Montpellier and took his baccalaureate in medicine within six weeks. He then began to practice medicine at the city hospital in Lyon. He performed one of the first public dissections in France, he also published a number of scientific works and popular romances.

Inspired, perhaps, by the success of some of the tall tales he had published, he wrote and published the *Horribles et espouantables faicts et prouesses du tres renommé Pantagruel* in 1532 e.v., under a pseudonym, "Alcofribas Nasier," a simple anagram of his name. The book was full of impiety and criticism of established authority, and it was immediately condemned by the Sorbonne (the Faculty of Theology at Paris). He removed a few offensive terms and republished it, but only after publishing an even more stinging satire, *Gargantua*, in 1534. From then on, he was required to rely on the influence of his powerful friends to keep him out of the shadow of the stake.

Between 1534 and 1546, he travelled extensively with his benefactors, notably the brothers Jean and Guillaume du Bellay (respectively, the French ambassador to Rome and the French Governor of Piedmont), and he studied for his doctorate, which he obtained in 1537. During this time he also became attached to the Royal Court through the influence of his friends.

He published his "Third Book" and "Fourth Book" of the Gargantua & Pantagruel series in 1546 and 1552 e.v., respectively. Both were less biting satirical than the first two books, focusing more on philosophical issues and simple comedy; yet they were immediately condemned by the Sorbonne as containing heretical ideas, which they did. Two versions of a "Fifth Book" appeared after his death, and how much of this fifth book is actually attributable to Rabelais, if any, remains unknown.

The First Book, Gargantua, contains the story of the birth and upbringing of a giant child, Gargantua, and illustrates the authors views on bad education (Medieval) and good education (Renaissance), and how an ideal humanist leader should behave. The character of the battling monk, Friar Jean, is introduced, with graphically detailed anatomical descriptions of his feats of holy combat. For his services in war, Prince Gargantua rewards Friar Jean with an abbey of his own design, the "Abbey of Thélème," whose inhabitants are called Thélémites and whose motto is *Fay ce que vouldra*, "Do what thou wilt." In constructing the foundations for the Abbey, a great bronze plate was found, inscribed with a long "Prophetic Riddle", which ends with the following lines:

"Each man shall have what's due to him by fate.
Such was the bargain. How praiseworthy he
Who shall have persevered even to the end!"

The Second Book, Pantagruel, which was actually written before Gargantua, deals with the incredible adventures of Gargantua's son, Pantagruel. The character of the resourceful Panurge is introduced, who in many ways represents the author himself. The work satirically attacks the decadence and intellectual impoverishment of medieval Europe, and hails the approaching Renaissance.

The Third Book deals primarily with the efforts of Pantagruel & co. to find an answer to Panurge's question, "Should I marry?" They seek the advice of a varied string of allegorical characters and groups, and examine the issues of economics and the status of women. All this proves inconclusive and they resort to consulting the "Oracle of the Bottle."

In the Fourth Book, the companions set sail in search of the "Oracle of the Bottle." On their way, they explore a number of strange islands populated by stranger beings, through which encounters the author satirically treats of numerous contemporary issues, particularly the controversy over Papal authority.

The Fifth Book continues the voyage of Pantagruel and his companions, and ends with their arrival at the Bacchic "Temple of the Bottle," over whose door is inscribed the motto *En Oino Aletheia*, "In wine lies Truth." The Priestess Bacbuc conducts them to the Divine Bottle to obtain the verdict, which is *Trinc*; interpreted as an invitation to drink at the well of knowledge (see Chapter 208 of *Liber Aleph*).

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Also see this site.

5/11/95 rev. 4/20/06

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<http://hermetic.com/sabazius/swinburne.htm>

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About this capture

(Algernon Charles) Swinburne

(1837-1909 e.v.)

by T. Apiryon

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English lyric poet and critic; Crowley's primary poetic influence. Viewed by many of his contemporary Victorians as blasphemous and depraved, Swinburne is now recognized as one of England's greatest poets and critics, and as one of the greatest parodists of all time. His intoxicating poetry, whether in English, French, Latin or Greek, is characterized by aggressive alliteration, driving anapaestic rhythms, and a defiance of restraint and convention. His main themes are liberty, the relationship between pleasure and pain, and the psychology of sexual passion. He was pagan in his sympathies and fervently anti-theistic: "Thou hast conquered, O pale Galilean, the world has grown grey from thy breath" (from "Hymn to Proserpine").

Swinburne was born into an aristocratic family. His father, being an officer in the British

Navy, was frequently away from home, and his mother tended to be somewhat overprotective of her son. He seems to have had some sort of nervous disorder, possibly Tourette's syndrome, which led to fits of trembling and outbursts of uncontrolled speech. He suffered through the demeaning discipline of Eton prior to proceeding to Oxford, where he met Dante Gabriel Rossetti and the Pre-Raphaelite Brotherhood, and helped to form a club of political radicals and religious skeptics. He left Oxford before taking a degree, and moved to London where he was supported by his father in his literary pursuits. He was befriended by Sir Richard Burton and became, for a time, his protégé. Unfortunately, Burton innocently introduced him to brandy. He nearly died in 1879 from alcoholism. He was rescued by his friend Walter Theodore Watts, who took him in and encouraged him to devote himself to his true will as a poet, which he did; subsequently publishing 27 volumes, beginning with *The Heptologia*, and gradually attaining great esteem.

His major works include *The Queen Mother and Rosamond* (1860); *Atalanta in Calydon* (1865, an attempt to recreate, in English, the spirit and form of Greek Tragedy); *Poems and Ballads* (1866, vigorously attacked for its "immorality" and "feverish carnality"); *Songs Before Sunrise* (1871, dealing with political and religious liberty); *Songs of Two Nations* (1875); *Erechthus* (1876); *Poems and Ballads, Second Series* (1878); three plays about Mary Stuart: *Chastelard* (1865), *Bothwell, a Tragedy* (1874) and *Mary Stuart, a Tragedy* (1881); *The Heptologia* (1880); *Tristram of Lyonesse* (1882), *A Century of Roundels* (1883); *Poems and Ballads, Third Series* (1889); *Astrophel* (1894); *A Tale of Balen* (1896); *A Channel Passage* (1904); a novel, *Love's Cross-Currents* (1904, previously serialized as "A Year's Letters" in 1877); a fragment of a novel, *Lesbia Brandon* (posth. 1952); and many anonymous parodies, including a famous parody of his own poetic style, called "Nephelidia" (1880). He also wrote well-known critical studies of William Blake, Victor Hugo, Ben Johnson and William Shakespeare.

"Till the slow sea rise and the sheer cliff crumble,
Till terrace and meadow the deep gulfs drink,
Till the strength of the waves of the high tides humble
The fields that lessen, the rocks that shrink,
Here now in his triumph where all things falter,
Stretched out on the spoils that his own hand spread,
As a god self-slain on his own strange altar,
Death lies dead."
--from "A Forsaken Garden"

"His speech is a burning fire;
With his lips he travailleth;
In his heart is a blind desire,
In his eyes foreknowledge of death;
He weaves, and is clothed with derision;
Sows, and he shall not reap;
His life is a watch or a vision

Between a sleep and a sleep."
-- from "Atalanta in Calydon"

"Life is the lust of a lamp for the light
that is dark till the dawn of the day that we die."
-- from "Nephelidia"

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Also see this and this.

5/9/95

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<http://hermetic.com/sabazius/apollonius.htm>

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11 Oct 2000 - 4 Feb 2024

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About this capture

Apollonius Tyanaeus

Bust of Apollonius in the Capitolini of Rome, from a photograph by Anderson
(born c. 4 b.c.e., vanished c. 96 e.v.)

by T. Apiryon

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Also known as Apollon, and Apollonius of Tyana. Cappadocian philosopher of the Pythagorean school. See Part III of The Heart of the Master.

Born into the noble family of Tyana, Apollonius was educated by a Pythagorean philosopher in Tarsus. In his later youth, disgusted by the luxury, idleness and vice of Tarsus, he retired to the nearby village of Aegae, where he spent several years

meditating in ascetic isolation. He then set out on what he regarded as his mission to learn, to heal, and to teach, throughout Asia Minor. He traveled to Assyria, Babylonia, Greece, Italy, Spain, Egypt and India, curing the sick and studying with the learned. He almost certainly was influenced by Jain teachers, then known as "Gymnosophists," and may have been influenced by Buddhists as well. Later, he became an initiate of the Eleusinian Mysteries.

In his travels, he became well known as a man of the loftiest character, a gifted healer and charismatic spiritual leader. He developed a considerable following. Many fantastic legends of his feats of prophesy and miracle-working were recorded after his death, and he came to be regarded as a "divine being." He is probably one of the models for the syncretistic figure of Christ, many anecdotes in the life story of Apollonius are duplicated in that of Jesus. No writings of Apollonius survive, but his detailed life story was assembled from the records of his friends and associates by the scholar Flavius Philostratus (172 - 250 e.v.) at the command of the emperor Severus.

Eliphas Lévi's only recorded act of ceremonial magic was the conjuring of the spirit of Apollonius of Tyana. Lévi also translated a document called the "Nuctemeron of Apollonius of Tyana" which he published as a supplement to *Dogme et Rituel de la Haute Magie*. Despite the title, the document is almost certainly not the work of Apollonius Tyanaeus.

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<http://hermetic.com/sabazius/simon.htm>

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28 Sep 2000 - 8 Aug 2025

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About this capture

Simon Magus

(flourished c. 35 e.v.)

by T. Apiryon

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Samaritan founder of the Simonian sect of Gnostics, contemporary of the Apostles and of Philo Judaeus of Alexandria. Little is known of Simon or the Simonians, most of the information we have about him is from his enemies, and is probably highly distorted. They described him variously as a Christian, a Jew, a pagan and the founder of a new religion; a magician, a sorcerer, a religious philosopher and an arch-heretic; a pseudo-apostle, a pseudo-Messiah and a pretended incarnation of God; and the "father of all heresies." Some of the early anti-Gnostic writers label Simon as the first of the Gnostics. This may be true; however, many modern scholars believe that Gnosticism significantly predates Simon, and there is even some disagreement over whether Simon can truly be considered a "Gnostic." He may have been a pre-Christian religious teacher of a syncretized Judeo-Hellenic system, like Philo, who later engaged in a partial conversion to Christianity; he may have been influenced by Persian, Egyptian, Orphic and/or Pythagorean sources; but his precise identity and teachings remain unclear. There is some speculation that the various accounts of Simon Magus actually refer to two or more different individuals.

The following sketch of his life and teachings is compiled from a number of accounts, of varying credibility, by the early anti-Gnostic writers, and from the existing fragments of the Apophasis Megalê ("Great Announcement," or "Great Exposition") a Simonian document which was almost certainly written after Simon's death but which purports to expound Simon's true teachings. The only known fragments of this document were preserved by Hippolytus in his *Philosophumena*.

Simon was born in the Samaritan town of Gitta to parents named Antonius and Rachel. He was brought up in the northern Egyptian city of Alexandria, where he was given a Greek education. He later became a disciple of John the Baptist (some say of Dositheus, a disciple of John the Baptist), whom he eventually succeeded. He gathered a large number of disciples, whom he was accustomed to lecture from beneath a plane tree. An account given in the New Testament (Acts 8:9-24) portrays Simon as attempting to purchase spiritual powers from the Apostles Peter and John-- hence the term "simony." (This anecdote is a good example of the distorted accounts of many of the early Gnostics: there is evidence that it was modified from a story about Paul which was originally written by the Ebionite sect of early Petrine Christians, an anti-Paulist group. Later, when the Ebionites were reconciled with the Paulists, the references to Paul were changed to Simon Magus, who, by that time, had no opportunity to defend himself.)

Simon's cosmology, as best as can be reconstructed, included the axiom that Fire (corresponding to the Orphic Phanês), is the first principle of all things. This Fire, like Phanês, is bisexual, having both sexes within itself. Its male aspect was hidden, and its female aspect was manifested in the name Silence (corresponding to the Orphic Nux). The Cosmos came into being from the unbegotten Fire through Silence by means of six aspects of the Fire -- six "Roots" or "Powers," in three male-female polarities or syzygies (from syn, "together" and zygos, "yoke"): Nous (Mind), also called Dynamis (Power), and Ennoia (Thought); Phonê (Voice) and Onoma (Name); Logismos (Reason) and Enthymêsis (Reflection or Plan).

Nous-Ennoia divided from each other and became two separate beings, Nous and Ennoia, forming an infinite "Middle Space" between them. Ennoia beheld Nous from her individual point of view, and named his image Father (YHVH). This Father is "He who standeth, has stood, and shall stand." The Father is, like the unbegotten Fire, androgynous, being the resultant of the image of Nous and the perception of Ennoia, and is sometimes referred to as the Mother-Father (Mêtopator). The Mother-Father in the Middle Space was manifested in six Aeons (Eternities) exactly paralleling the Roots of Fire. They are: Ouranos (Heaven) and Gê (Earth); Hêlios (Sun) and Selênê (Moon); and Aêr (Air) and Hydôr (Water). These Aeons were simultaneously considered as personalities, periods of time and places.

It was the Ennoia who, comprehending the will of the Father to create itself, descended to the lower regions, or the "third world," and produced the "angels and lower authorities," who then created the Cosmos after the model of the six Aeons. Ennoia then transported the Breath or Spirit (Pneuma) of the Father into the Cosmos to rule it, thus creating Primeval Man as the male-female image of the Father.

The angels and lower authorities, who did not know the Father, were unwilling to be looked upon as the progeny of any other being, and wished to rule the Cosmos themselves. Therefore, they divided the androgynous Primeval Man, who contained the Spirit of the Father, into two sexes. Through their desire to reunite, these male and female beings would only increase their separation by multiplying their number. They captured Ennoia and shut her up in a human body, forcing her to wander through the ages from one body to another on the wheel of generation.

Simon's disciples allegedly revered him as an incarnation of the "Great Power of God," i.e. of Nous, or the Boundless Power. They believed that the Boundless Power, beholding the crimes of the angels, had descended into the lower regions where he appeared as a man, though he was not a man. They believed that he had revealed himself as the Father to the Samaritans, and as the Son (Jesus) to the Jews. As the Son he suffered a docetic passion, i.e., in appearance only, for a true manifestation of divinity cannot truly suffer or die. In his current form, he offered salvation to his followers from angelic tyranny through his divine knowledge (Gnôsis), the knowledge of the Male-Female Mother-Father whose divided essence pervades all Humanity.

To the Simonians, the term "salvation" meant liberation from the tyranny of the angels, from the repetitive cycles of physical life. Since these cycles were perpetuated by desire, liberation could not be accomplished until desire had been extinguished. But the desire, which "makes the world go round," is the desire of the incomplete soul to become whole by reuniting with its lost complement. Desire, therefore, could not be extinguished until it was fulfilled by the ecstatic reintegration of the male and female parts of the soul into a quintessential unity in one body.

While teaching in the Phoenician city of Tyre, the divine Simon beheld a courtesan on the roof of a brothel. Her name was Helena, and he recognized her immediately as the current incarnation of Ennoia, His First Thought, the Holy Spirit, the Mother of All. She was the Lost Sheep, forced by her progeny the angels to wander through the centuries from vessel to vessel (including that of Helen of Troy), until she ended up at the brothel in Tyre. He purchased her from her master and she became his constant companion during his travels and teachings. Their reunion represented the beginning of the redemption of the world, and was the model for the process of salvation to Simon's followers.

In his wanderings with his disciples, Simon's miracle-working and charisma allowed him to found a number of churches along the Palestinian-Syrian coastline from Caesaria (near the present day city of Hadera) to Antioch. However, he soon lost his churches to the more successful Peter, who followed in his footsteps. According to one rather questionable legend (which is nevertheless taken at face value by the Roman Catholic Church), Simon eventually ended up in Rome where he was defeated by the apostle Peter in magical combat. Simon allegedly flew into the air to demonstrate his power to the Emperor Nero, but Peter canceled his spell and brought him crashing to the ground. According to a more plausible account, he died peacefully among his followers in Antioch.

Simonian churches persisted until the time of Constantine, mainly in Syria, Phrygia, Egypt and Rome. Simon's followers apparently divided themselves into two schools, one in Syria and one in Alexandria. The Syrian sect seems to have tended towards libertinism, engaged in magical practices, and worshipped Simon and Helena as gods in the traditional pagan sense, associating them with other notable male/female, solar/lunar pairs in religion and mythology, such as Zeus and Athena, and Shamash and Astarte. The Alexandrian sect was apparently of a more philosophic character, and may have influenced Basilides through the teachings of Menander and Satornilos.

Whether Simon was or was not the "Father of all Heresies," Simonianism undoubtedly exerted considerable influence in the development of later Gnostic systems. All have made use of similar systems of aeonic emanations. Also, the story of Simon and Helena seems to be a precursor of the Sophia mythos of Valentinus and the writings of the Sethians and "Barbêlô Gnostics," such as the Gospel of the Egyptians and the Trimorphic Protennoia (both from the Nag Hammadi Library), and the Pistis Sophia (which is included in Section 2 of the A.: A.: reading list); wherein the feminine First Emanation of the Supreme God, called variously Ennoia, Sophia, Barbêlô or Barbêlôn,

brings forth the powers which create the world, becomes ensnared thereby, and is ultimately redeemed by the savior.

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About this capture

Simon Magus

(flourished c. 35 e.v.)

by T. Apiryon

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Samaritan founder of the Simonian sect of Gnostics, contemporary of the Apostles and of Philo Judaeus of Alexandria. Little is known of Simon or the Simonians, most of the information we have about him is from his enemies, and is probably highly distorted.

They described him variously as a Christian, a Jew, a pagan and the founder of a new religion; a magician, a sorcerer, a religious philosopher and an arch-heretic; a pseudo-apostle, a pseudo-Messiah and a pretended incarnation of God; and the "father of all heresies." Some of the early anti-Gnostic writers label Simon as the first of the Gnostics. This may be true; however, many modern scholars believe that Gnosticism significantly predates Simon, and there is even some disagreement over whether Simon can truly be considered a "Gnostic." He may have been a pre-Christian religious teacher of a syncretized Judeo-Hellenic system, like Philo, who later engaged in a partial conversion to Christianity; he may have been influenced by Persian, Egyptian, Orphic and/or Pythagorean sources; but his precise identity and teachings remain unclear. There is some speculation that the various accounts of Simon Magus actually refer to two or more different individuals.

The following sketch of his life and teachings is compiled from a number of accounts, of varying credibility, by the early anti-Gnostic writers, and from the existing fragments of the *Apophysis Megalê* ("Great Announcement," or "Great Exposition") a Simonian document which was almost certainly written after Simon's death but which purports to expound Simon's true teachings. The only known fragments of this document were preserved by Hippolytus in his *Philosophumena*.

Simon was born in the Samaritan town of Gitta to parents named Antonius and Rachel. He was brought up in the northern Egyptian city of Alexandria, where he was given a Greek education. He later became a disciple of John the Baptist (some say of Dositheus, a disciple of John the Baptist), whom he eventually succeeded. He gathered a large number of disciples, whom he was accustomed to lecture from beneath a plane tree. An account given in the New Testament (Acts 8:9-24) portrays Simon as attempting to purchase spiritual powers from the Apostles Peter and John-- hence the term "simony." (This anecdote is a good example of the distorted accounts of many of the early Gnostics: there is evidence that it was modified from a story about Paul which was originally written by the Ebionite sect of early Petrine Christians, an anti-Paulist group. Later, when the Ebionites were reconciled with the Paulists, the references to Paul were changed to Simon Magus, who, by that time, had no opportunity to defend himself.)

Simon's cosmology, as best as can be reconstructed, included the axiom that Fire (corresponding to the Orphic *Phanês*), is the first principle of all things. This Fire, like *Phanês*, is bisexual, having both sexes within itself. Its male aspect was hidden, and its female aspect was manifested in the name Silence (corresponding to the Orphic *Nux*). The Cosmos came into being from the unbegotten Fire through Silence by means of six aspects of the Fire -- six "Roots" or "Powers," in three male-female polarities or syzygies (from *syn*, "together" and *zygos*, "yoke"): *Nous* (Mind), also called *Dynamis* (Power), and *Ennoia* (Thought); *Phonê* (Voice) and *Onoma* (Name); *Logismos* (Reason) and *Enthymêsis* (Reflection or Plan).

Nous-Ennoia divided from each other and became two separate beings, *Nous* and *Ennoia*, forming an infinite "Middle Space" between them. *Ennoia* beheld *Nous* from her

individual point of view, and named his image Father (YHVH). This Father is "He who standeth, has stood, and shall stand." The Father is, like the unbegotten Fire, androgynous, being the resultant of the image of Nous and the perception of Ennoia, and is sometimes referred to as the Mother-Father (Mêtopator). The Mother-Father in the Middle Space was manifested in six Aeons (Eternities) exactly paralleling the Roots of Fire. They are: Ouranos (Heaven) and Gê (Earth); Hêlios (Sun) and Selênê (Moon); and Âêr (Air) and Hydôr (Water). These Aeons were simultaneously considered as personalities, periods of time and places.

It was the Ennoia who, comprehending the will of the Father to create itself, descended to the lower regions, or the "third world," and produced the "angels and lower authorities," who then created the Cosmos after the model of the six Aeons. Ennoia then transported the Breath or Spirit (Pneuma) of the Father into the Cosmos to rule it, thus creating Primeval Man as the male-female image of the Father.

The angels and lower authorities, who did not know the Father, were unwilling to be looked upon as the progeny of any other being, and wished to rule the Cosmos themselves. Therefore, they divided the androgynous Primeval Man, who contained the Spirit of the Father, into two sexes. Through their desire to reunite, these male and female beings would only increase their separation by multiplying their number. They captured Ennoia and shut her up in a human body, forcing her to wander through the ages from one body to another on the wheel of generation.

Simon's disciples allegedly revered him as an incarnation of the "Great Power of God," i.e. of Nous, or the Boundless Power. They believed that the Boundless Power, beholding the crimes of the angels, had descended into the lower regions where he appeared as a man, though he was not a man. They believed that he had revealed himself as the Father to the Samaritans, and as the Son (Jesus) to the Jews. As the Son he suffered a docetic passion, i.e., in appearance only, for a true manifestation of divinity cannot truly suffer or die. In his current form, he offered salvation to his followers from angelic tyranny through his divine knowledge (Gnôsis), the knowledge of the Male-Female Mother-Father whose divided essence pervades all Humanity.

To the Simonians, the term "salvation" meant liberation from the tyranny of the angels, from the repetitive cycles of physical life. Since these cycles were perpetuated by desire, liberation could not be accomplished until desire had been extinguished. But the desire, which "makes the world go round," is the desire of the incomplete soul to become whole by reuniting with its lost complement. Desire, therefore, could not be extinguished until it was fulfilled by the ecstatic reintegration of the male and female parts of the soul into a quintessential unity in one body.

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Whether Simon was or was not the "Father of all Heresies," Simonianism undoubtedly exerted considerable influence in the development of later Gnostic systems. All have made use of similar systems of aeonic emanations. Also, the story of Simon and Helena seems to be a precursor of the Sophia mythos of Valentinus and the writings of the Sethians and "Barbêlô Gnostics," such as the Gospel of the Egyptians and the Trimorphic Protennoia (both from the Nag Hammadi Library), and the Pistis Sophia (which is included in Section 2 of the A.: A.: reading list); wherein the feminine First Emanation of the Supreme God, called variously Ennoia, Sophia, Barbêlô or Barbêlôn, brings forth the powers which create the world, becomes ensnared thereby, and is ultimately redeemed by the savior.

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About this capture

Manes

(c. 216-276 e.v.)

by T. Apiryon

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Also known as Mani or Manichaeus; Persian philosopher and religious teacher, founder of the Gnostic religion of Manichaeism (see Chapter 201 of Liber Aleph). Crowley's placement of Mani in this position is curious. Mani was a later teacher than Basilides, Valentinus and Bardesanes. Also, whereas these teachers considered themselves Christians, Mani was the founder of an entirely new religion, which claimed to be the culmination of Zoroastrianism, Christianity and Buddhism. The reader who is unfamiliar with Gnosticism may benefit by reading the sections on Basilides, Valentinus and Bardesanes before proceeding with Mani.

Mani's Persian name was Shuriak, or Cubricus in Latin. He was born in southern Babylonia of noble Persian stock. His father, Patak, was from Ekbatana, and was a religious leader of a Jewish-Christian baptizing sect called the Mughtasilah, founded by a prophet known as Elchasai, and it was within the religious framework of this sect, and under the careful tutelage of his father, that Mani was raised. When he was twelve years old, he experienced a vision in which an Angel named At-Taum, "The Twin," instructed him to withdraw from the Mughtasilah and begin to purify himself with ascetic

practices. The Angel returned to Shuriak the young man, and this second time, called upon him to preach a new religion.

In 242 e.v., he proclaimed a new, universal religion at the Persian court of Shapur I, proclaiming himself to be Mani, "The Vessel," the prophesied Paraclete, the divine helper of mankind, and the last of the great prophets. In his new religion, he consciously sought to reconcile the great religions of redemption, Christianity (Gnostic), Zoroastrianism (Zurvanite) and Buddhism (Mahâyâna), in a new Syncretism which also incorporated elements of Greek philosophy and Indian Jainism; while refuting patriarchal Judaism. He was not, at first, well received, and was forced to flee the country. He travelled to Trans-Oxiana (modern Uzbekistan), India and Western China, making converts wherever he went. He intended that his religion be a world-religion, in fact the first world-religion, and he consciously adapted his teaching to accommodate local beliefs and customs. He was regarded by his Christian adherents as the Paraclete, by his Persian followers as the Zoroastrian redeemer Saoshyant, and by his Buddhist disciples as the Avatar Maitreya.

In addition to an extensive body of anti-Manichaeism literature in many languages, Mani and Manichaeism have themselves left us numerous texts in Latin, Greek, Coptic, Middle Iranian, Uighur, and Chinese. Manichaeism is, therefore, relatively well understood today. Among the extant Manichaean sacred texts are: The Living Gospel; The Treasure of Life; the Pragmateia; the Book of Mysteries; the Epistles; The Book of Giants; and Psalms and Prayers. These books were, at least in part, considered to have been inspired by Mani's Angel, At-Taum. There is also the Shahburagan, a summary of the Manichaean teachings prepared for Shapur I; the Ardahang, a picture-book illustrating Mani's view of the world; and the Kephalaia, a collection of the sayings of Mani.

Mani eventually returned to Persia, where his following had greatly increased. This time, he was favorably received by Shapur and by his successor, Hormisdas I. He was allowed to preach freely, and was even given a city in Khuzistan for his residence. He finally fell victim to the established Zoroastrian priesthood during the reign of Bahram I, the successor of Hormisdas. He was arrested at Gundev Shapur in 276 e.v. and thrown into prison in chains, where he died after 26 days. His corpse was flayed, and his skin was stuffed with straw and nailed to the gate of the city. His Persian followers were then subjected to severe persecution, but Manichaeism outside Persia flourished. Records show the Manichaean religion to have spread to Iraq, Syria, Palestine, Egypt, North Africa, Asia Minor, Armenia, Dalmatia, Rome, Spain, Southern Gaul, Trans-Oxiana, Turkestan, India, China and even Tibet.

In the doctrine of Manichaeism, "The Teaching of Light" as it was called, the Universe was originally divided between two eternal, uncreated, and utterly irreconcilable principles: Light and Darkness. The Realm of Light was located in the North, tended upwards, and extended infinitely to the North, East and West. It was ruled by the Father of Greatness (identified with Zurvan in Persia), and was manifested as five "worlds": Nous (Mind), Ennoia (Thought), Phronêsis (Prudence), Enthymêsis (Reflection), and

Logismos (Reason); which are surrounded by a great number of Aions. Twelve of these Aions, the "first-born," surround the Father, three to each quarter of the Heavens.

The Realm of Darkness (Hylê) was located in the South, tended downwards and extended infinitely only to the South. It was ruled by the Prince of Darkness, and was also manifested as five "worlds": smoke, fire, storm, mud and darkness. From each of these five worlds grew a tree, and from the Five Trees came the five species of demons. The demons were divided into two sexes, and their existence was characterized by constant warfare and procreation. Each world of Darkness was ruled by an Archon: a Demon, a Lion, an Eagle, a Fish and a Dragon. The Prince of Darkness combined within himself the attributes of all five Archons.

Due to its inherent restlessness, the Realm of Darkness was always approaching the borders of the Realm of Light and contending with its forces. Once, a chance shift in the battles within Darkness elevated the Prince of Darkness to the highest point of his realm, where he beheld the Light, and the magnificence of the Realm of Light bred in him the desire to possess it. He resolved to make war on the Realm of Light with his demons.

The Father of Greatness saw that it was necessary to meet the challenge of the forces of Darkness. But his Aeons were meant for peace, and they could not be sent to do battle with the demons; so the Father resolved to go to battle himself. To do this, He called forth three Evocations from Himself.

In the First Evocation, the Father called forth the "Great Spirit" or "Wisdom" (Sophia). The Great Spirit projected the "Mother of the Living," and the Mother of the Living projected the "First Man" (identified with Ohrmazd in Persia). The First Man, with his five sons, fire, wind, water, light and ether who composed his Soul and were also the "five garments of Light" which made up his armor, descended into the Realm of Darkness to do battle with the invading demons.

While battling the Demons in the Realm of Darkness, the First Man managed to sever the roots of the Five Trees of Darkness, thus preventing the further growth of evil. However, the demons eventually overwhelmed him. He sacrificed his Soul, composed of his five sons who were his five garments, to the swarming demons. The demons devoured his sons, his Soul, and left him lying unconscious on the battlefield.

Light, the substance of the Soul of the First Man, was thus engulfed by the Darkness of matter. Over time, this Light was poisoned by matter, and lost consciousness of its nature; but also matter was poisoned by the Light, and gradually became utterly dependent upon it for survival.

Eventually recovering consciousness, the First Man stirred himself on the battlefield and prayed seven times for help to the Father of Greatness. The Father heard his prayer, and responded by initiating the Second Evocation of Himself, in which He called forth "The Friend of the Lights," who called forth "Great Architect" who called forth the "Living

Spirit" (identified with Mithra in Persia). The Living Spirit called forth five sons: "Bearer of Brightness," "King of Honor," "Adamas of Light," "King of Glory," and "the Supporter" (Atlas), who descended into Darkness to find the First Man.

The Living Spirit then sent out an awakening Call to the First Man below. The Call, together with the First Man's Answer, arose from the depths into the Realm of Light. The Living Spirit accepted the Call and donned it as a cloak; and the Mother of the Living accepted the Answer, and donned it as a cloak. The Living Spirit and the Mother of the Living then went down into the Realm of Darkness where the First Man and his sons were. "Call" and "Answer" together became personified as a divinity named "Reflection of Life" or the "Great Idea."

Encountering the First Man, the Living Spirit stretched forth his right hand to him, lifted him up from the Darkness, and led him back to the Light; but the Soul of the First Man, the particles of Light from his five sons, remained behind, submerged in Darkness, awaiting redemption. Reflection of Life strengthened the desire of the lost particles of Light for their Home in the North.

The Living Spirit then returned to the Realm of Darkness and made war upon the demons. He created the World from their bodies and the Light imprisoned therein. From their bodies he fashioned the eight earths, from their skins the ten heavens. He fastened the five Archons, living, in the firmament. He divided the Light which was within the Realm of Darkness into three parts, according to its degree of mixture with matter. From the remaining undefiled Light he created the sun and moon, from the remaining Light which had been slightly defiled he created the stars. He created three great Wheels for the redemption of that Light which was retained by matter: the Wheel of Fire, the Wheel of Water, and the Wheel of Wind; all under the control of the King of Glory. Bearer of Brightness was set to hold up the ten heavens, and Supporter was stationed to hold up the three upper earths. The Living Spirit had created the World as a vast mechanism for the Redemption of the Light-- all that remained was for the mechanism to be set in motion, a task to be accomplished by the Third Evocation.

At the entreaty of the Mother of the Living, the First Man and the Living Spirit, the Father of Greatness called forth the Third Evocation. The principle figure of the Third Evocation was the "Third Envoy," or the "God of the Realm of Light," who dwelt within the sun. The Third Envoy was of both male and female aspect, and engendered twelve daughters, the Maidens of Light, who represent the Zodiac.

Before the great universal machine could be set in motion, the Third Envoy had to create a pathway to the Realm of Light. This he did in the form of the "Pillar of Glory" or "Column of Light," also called the "Perfect Man." The Pillar of Glory can be seen in the night sky as the Milky Way. When the universal machine was set in motion, the purified particles of Light would ascend via the Pillar of Glory to the moon during the first fifteen days of each month. When the moon became full, it would empty its collected Light into the sun during the final fifteen days of each month, whence the redeemed Light would pass on to a place called the "New Aeon"-- a place designed by the Great Architect and

ruled by the First Man. The New Aeon was consubstantial with the Realm of Light, but would remain apart from it until the Last Day.

Upon completion of the Pillar of Glory, the Third Envoy set the sun and moon and the Three Wheels of Fire, Water and Wind in motion. It was then necessary to deprive the Archons, suspended in the sky by the Living Spirit, of the Light they had consumed. To accomplish this task, the Third Envoy revealed his/her male and female aspects naked to the Archons. The male Archons, beholding the nakedness of the female aspect of the Third Envoy, the Virgin of Light, ejaculated. Their seed fell to earth, and with it the Light they had swallowed. A portion of their seed fell on the water, and became a huge sea monster which Adamas of Light attacked and defeated. The portion of the seed that fell on land became the five types of vegetable life. The female Archons, sickened by the turning of the wheel of the zodiac to which they were bound, aborted the embryos they carried as a result of their unions in Darkness. The abortions fell to earth and became demons which began to devour the plants and procreate, thereby producing the five types of animal life. Through the changing of the seasons and the cycle of life, the process of the redemption of the Light had been initiated.

The Prince of Darkness beheld the beginning of the process of Redemption, and feared the final loss of the particles of Light. In order to bind the Particles of Light to itself more closely, Darkness conceived of an Averse Creation. It conjured two demons, the male Asaqlun or Saklas and the female Nebroel or Namrael to devour the offspring of the other abortions, absorbing and concentrating their Light; they were then to unite and produce two children in the male/female image of the Third Envoy.

The Light collected by the two demons by devouring the other demons was passed on to their two children as the Soul, and the two children were named Adam and Eve. Imprisoned along with the Soul of Light in the demon-born bodies of the first human pair is the Dark Spirit, Az, composed of lust and greed, who was placed there by Darkness to ensure that the Light would continue to remain imprisoned in matter.

In a counter-maneuver, the Third Envoy called forth Yiso Ziva, "Jesus the Radiant" or "the Shining" to awaken Adam and enlighten him with respect to the divine origin of the Soul, and its imprisonment in the body. Jesus the Radiant took on material form, crucifying himself on the cross of matter, to confront Adam. Enlightened, Adam resolved upon chastity, renouncing the prolongation of suffering which was procreation. Eve, however, was seduced by a demon, and bore to the demon two children, Cain and Abel. The continued bondage of a portion of the Light was thus assured, and its ultimate redemption was considered the responsibility of Humankind.

To assist Humankind in its Work towards Redemption, Jesus the Radiant called forth the "Mind of Light," the Father of All Apostles (the Holy Spirit), to send prophets who would bring the Gnosis to the people and show them the Way to Redemption. The Mind of Light caused Adam and Eve to unite one time to bring forth the first such prophet, whose name was Seth. Later prophets were Noah, Shem, Abraham, Enosh, Nikotheos, Enoch, Buddha, Aurentes, Zoroaster, Jesus (whose crucifixion was the resolution of the

earlier crucifixion of Jesus the Radiant on the cross of matter), Paul, and, finally, Mani, who was the "Seal of the Prophets."

With the Gnosis comes the will to redemption, and the Gnosis enables the Soul to withstand evil by clothing it in the five virtues of Love, Faith (or Law), Perfection, Patience and Wisdom. Religion is the weapon of the Gnosis in striving to keep the Soul awake and resolute against the attacks of Darkness which cause forgetfulness. When the individual dies, the body descends to Darkness. The Soul, if awakened, ascends the Column of Light to the moon, thence to the sun, and thence to the New Aeon. If asleep, the soul is reincarnated on earth.

The Last Day, the end of the World, will occur when the deliverance of the Light is nearly complete, and the World, being deprived of most of its Light, is in a degenerate state of materialism. The Last Day will be signaled by a great war, followed by the second coming of Jesus. Jesus will separate the remaining awakened souls from those remaining asleep, then withdraw himself with the last awakened souls to the New Aeon. Bearer of Brightness and Supporter will abandon their posts, and the great mechanism of the World, now useless, will collapse upon itself in a great fire which will burn for 1468 years, liberating the last remaining particles of Light from matter. These particles will gather together to form the "Last Man," or the "Last Statue," and ascend to the New Aeon. Darkness will collapse into a lifeless clod, which will be cast into the pit that was once its realm, and the pit will be sealed with an enormous stone. Having been deprived of the Light upon which it had become dependent, it will be powerless to ever again attack the Realm of Light. Finally, the New Aeon will be united with the Realm of Light, and the restoration of the Light will be complete.

The Manichaean Church had the task of caring for the Light that remained in the world, protecting it from injury, and attempting to purify it and lead it on to the path of deliverance. The means of accomplishing this task was strict ascetism, the reduction of all relations of life to a minimum.

In practice, such rigid ascetism can only be accomplished by a few; thus, the Manichaean community was divided into two distinct groups: the Electi, or "Perfect," who adhered to a rigid ascetism and who formed the real core of the Church, and the Auditores, or "Hearers," who gathered around the Elect to hear their teachings and to obtain merit by serving them. The church hierarchy, recruited only from the Elect, consisted of Mani's successor, the Head of the Church, called the Archêgos or Princeps, twelve master teachers called Magistri, 72 Bishops or Deacons, and 360 Presbyters or Elders. Women could become Elect but not officers.

The Elect were bound by the Three Seals: of the Mouth; of the Hand; and the Genitals. These Seals required them to abstain totally from meat and wine, lying and hypocrisy, work, sexual intercourse, ill-treatment of animals and plants, pollution of water, and the owning of personal property. They were allowed one vegetarian meal per day, and were required to fast every Monday and for two successive days five times each year. They were dedicated to contemplation, study and the translation of religious writings (the

Manichaeans had developed their own script), and were enjoined to pray, by the singing of hymns facing the sun or moon, seven times each day. By adherence to this strict regimen, the Elect expected to achieve deliverance for their Souls at death.

Such a life could obviously not be led without external support, which was provided by the Hearers. The guilt incurred by the Hearers in performing the work necessary to support the Elect was absolved by the Elect, but nevertheless resulted in a delay of the deliverance of the Souls of the Hearers by a period of one or more incarnations. The Hearers were expected only to live by ten commandments: 1. to take but one spouse; 2. not to fornicate; 3. not to lie; 4. not to be hypocritical; 5. not to worship idols; 6. not to practice magic; 7. not to kill animals (though they were allowed to eat meat from animals killed by others); 8. not to steal; 9. not to doubt their faith; and 10. not to neglect their duties to care for the Elect. Four prayers per day were prescribed for the Hearers. They were expected to fast every Sunday. Once each year, for 30 days, they were expected to eat only one meal per day along with the Elect. Before his conversion to Christianity, Saint Augustine was a Manichaean Hearer for nine years. He later advocated the wholesale burning of all their books, regardless of their beauty.

The restrictions on ownership of personal property, although applicable to the individual Elect, did not extend to the Manichaean community as such. The accumulation of communal property was permitted, and many communities accumulated considerable wealth through money lending.

The Manichaeans rejected the Eucharist and most of the Christian sacraments, replacing them with their own ceremonies of prayer, recitation and reading of scriptures, music, singing, fasting and feasting, and weekly confession. The central ritual of the community was the Table-- the daily common meal-- in which the Hearers would ritually serve, and the Elect would ritually consume, such foods as were to be considered to possess a high content of Light, such as cucumbers, melons, wheat bread and fruit juice. The Light would be absorbed into the bodies of the Elect, there to be retained until their deaths, when it would be delivered up the Column of Light with their souls. The Light contained within animals was considered to be too closely bound to matter for liberation through digestion.

The Manichaeans also celebrated the annual feast of the Bema, or the Master's Chair, each Spring. The Bema was a commemoration of Mani's death, and was the culmination of the 30 day fast enjoined on the Hearers.

Manichaeism ultimately failed in Europe and the Middle East by its inability to compete with Islam and Christianity. The rival faiths offered much easier paths to understand and to follow, were far more ruthless in their campaigns of conversion, and, unlike Manichaeism, threatened an afterlife of eternal torture for unbelievers. Perhaps even more significantly, both Muslims and Christians were allowed to become wealthy; which assured the support of the nobility and the merchant class.

Manichaeism continued to flourish in the barren plains of Central Asia, where it became

centered at the city of Turfan in what is now northwest China. It even became the state religion of the short-lived Uighur Empire, until it was wiped out in the 13th century e.v. by the Mongol invasions. It survived in Southern China as the "Religion of the Venerable Light" until the 17th century e.v.

Even after its official demise in Europe in the 6th century e.v., a number of similar Christian sects arose from its ashes, persisting until well into the Middle Ages. The most important of these sects were the Bogomils of Bulgaria and the Cathars or Albigenses of the Languedoc region of Southern France. While these later sects were "Manichaeism" only in the sense that they shared certain concepts and practices with the old followers of Mani, they were, nevertheless, as vigorously persecuted by the political-religious power structure as were the Manichaeans.

The Cathars were highly successful from about 1150 e.v. to 1209 e.v., and helped to turn the Languedoc into a prosperous medieval center of learning and culture-- the birthplace of the troubadours-- where Christian (Cathar), Jewish and Islamic scholars freely intermingled and discoursed upon theology, philosophy and science. The Cathars were probably highly influential in the development of the traditions of the Holy Grail, and may also have influenced the Knights Templar. Some scholars believe that what we know today as the Hebrew Qabala was codified in the spiritual melting-pot of Southern France and Spain during these times. Pope Innocent III proclaimed what came to be known as the Albigensian Crusade against the "dangerous Cathar heretics" in 1209 e.v. During the 40 years of this infamous horror, many thousands of men, women and children were brutally slaughtered and their cities pillaged; and the Languedoc was reduced to rubble and barbarism.

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Many Manichaeian texts may be found here.

Also see here.

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<http://hermetic.com/sabazius/pythagoras.htm>

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About this capture

Pythagoras

(c. 582-507 b.c.e.)

by T. Apiryon

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Added to the list of Saints in 1929/30 e.v. Greek philosopher, mathematician, astronomer, music theorist, initiate of the Orphic Mysteries and religious cult leader. See Part III of The Heart of the Master.

Pythagoras was born at Samos, the great-grandson of the philosopher Hippasos. In his studies, he travelled to Egypt, Phoenicia, Arabia and Babylonia. Some later writers state that he also travelled to India and Persia. In 530 b.c.e., he established a community of mystics at Crotona in southern Italy, which flourished until about the end of the 4th century b.c.e. Like most great teachers of antiquity (as well as many modern ones), his real history is clouded by fantastic legends.

Pythagoras is well-known for his discovery of the geometric theorem which bears his name, and which states that the square of the hypotenuse of any right triangle is equal

to the sum of the squares of the other two sides. Pythagoras may have learned this theorem in Babylonia. The Pythagoreans are also credited with the discovery of irrational numbers.

The teachings of Pythagoras were influential on both the Gnostic and Neoplatonic movements. The Pythagorean doctrine sharply distinguishes between thought and sense, soul and body, the mathematical form of things and their physical appearances. For the Pythagoreans, the Universe was mathematical harmony, and all phenomena were sensuous expressions of mathematical ratios. Their conception of God was as a supreme, intelligent and imperceptible spirit, pervading all Nature, and imbuing it with life. They believed in reincarnation of an immortal soul, and their system of ethics was based on the restoration of harmony out of the confusion of the senses. They recommended ascetic practices to engender the serenity and tranquility necessary to achieve perfect harmony.

Pythagorean teachings incorporated a complex symbolism based on numerical correspondences. The Pythagoreans spoke of the Universe as being composed of ten concentric spheres: the outermost was the Sphere of the Stars; then, moving inward, one sphere for each of the seven planets; then one sphere for the Earth; and the innermost sphere was of the "Anti-Earth" (Antichthon), composed of fire. Each sphere was thought to have its own particular vibration. The harmony of these vibrations was termed the "music of the spheres," and music theory was thus an important element of the Pythagorean teachings. The badge of the Pythagoreans is said to have been the pentagram.

No writings of Pythagoras survive; however, a collection of aphorisms of his followers is preserved in The Golden Verses of Pythagoras. Fabre d'Olivet's translation of the Golden Verses is included in Section 1 of the A.: A.: reading list.

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About this capture

Basilides

(c. 100 - c. 139 e.v.)

by T. Apiryon

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Syrian or Egyptian founder of the Basilidean sect of Christian Gnostics in Alexandria during the reigns of the Roman Emperors Hadrian and Antonius Pius. What we know of Basilides and of his system we know by virtue of the reports of his enemies, primarily Irenaeus of Lyons (c. 100 - c. 203 e.v.) and Hippolytus. Only a few fragments of his writings remain, these are primarily preserved in the Elenchos of Hippolytus.

Basilides was probably the first major Gnostic who viewed himself as a Christian theologian; but unlike his predecessor Simon Magus, he rejected the Old Testament. His system was probably an attempt to reconcile the Pauline Christianity, Egyptian Gnosticism, and popular Alexandrian Platonist philosophy of his day with his own mystical experiences. He claimed, by some accounts, to have been vested with secret revelations from Paul through his "interpreter" named Glaucius; by others from the disciple Matthias; by others from the now unknown and possibly fictitious prophets Barcoph and Barcabbas. He wrote 24 commentaries, called Exegetica, on the Gospels, only fragments of which now remain. He also wrote hymns and odes for his congregation, none of which have been discovered to date.

According to preserved fragments of his writings, the doctrines of Basilides apparently included those of reincarnation and of "karma," but there is no convincing evidence that he was directly influenced by Eastern systems. Like most other Gnostics, Basilides believed that matter and spirit were of opposing natures, but were mixed together in the sensible world. To Basilides, the passions were unnatural accretions which encrusted the spiritual essence due to its entanglement in matter. Sin consisted of preoccupation with materiality, of which everyone is, by nature, guilty. Salvation involved the disentanglement of spirit from matter, and was to be accomplished through ascetism and faith. Suffering was not considered as something to be escaped, but was considered instead as a blessing, the purpose of which was to turn the spiritual essence away from its entanglement in matter. Faith was an assent of the soul to a proposition that is not evident to the senses-- it cannot, therefore, be achieved by instruction, conviction or judgement, it must be inborn. Basilides, therefore, shared with Calvin the

idea of predestined salvation. To Basilides, there were those who had the capacity for faith, the elect, who were characterized by a sense that they are somehow aliens in this world, and by a sort of "nostalgia" and longing for the transcendent. There are also those who are incapable of faith, who feel perfectly at home in the world and are, indeed, entirely a part of it; these Basilides labels "pigs and dogs." Basilides also rejected the orthodox Christian idea of the resurrection of the flesh; Basilides taught that only souls are saved, bodies are worth nothing. This last doctrine may be the source of Irenaeus's accusation that the Basilideans were characterized by libertinism, even though Basilides himself taught ascetism. Some of the later Basilideans may have developed a libertine morality based on the idea that the sins of the flesh are irrelevant, and may be viewed with indifference.

There are two distinct accounts of the cosmological system of Basilides, that presented by Irenaeus and that presented by Hippolytus. Irenaeus presents a dualistic system stressing emanation, whereas Hippolytus presents a monistic system stressing evolution.

According to Irenaeus, Basilides taught that the universe began when five Aeons (or Aions, literally "eternities") emanated in succession from the Unbegotten Father. These were: Mind (Nous) or Christ, Word (Logos), Intelligence or Prudence (Phronêsis), Wisdom (Sophia) and Strength or Power (Dynamis). These five Aeons constitute the Plêrôma ("Fullness").

From the last two Aeons, Sophia and Dynamis, issued 365 spirit-realms or "heavens" in an unbroken descending sequence, each with its own set of angelic rulers. These 365 "heavens" or "Aethyrs" are constituted under the name Abrasax. By Greek Gematria, ABRASAX = 365. The God of the Hebrews, who created this illusory world and is its ruler (Archon) was not the supreme Deity, but merely the leader of the angels ruling the lowest "heaven."

Ignorant of the existence of the Supreme Deity, this Dêmiourgos, or Demiurge ("people-worker"), accomplished his pseudo-creation through the activities of his six sons, the planetary genii, and demanded the worship of those he had created. But since the Demiurge is not capable of true creation, he could not have created Humanity from nothing. Humanity is actually of the essence of the Supreme Deity, but clothed about with the illusion of the Demiurge.

When the Supreme Deity perceived the corruption of the world of illusion and the suffering of humanity, he sent his firstborn, Nous or Christ, into the world to bring them to salvation from illusion through the transcendent Knowledge (Gnôsis) of their Divine Nature. Nous incarnated as Jesus, but was supposedly known to the Basilideans by a secret name, Kavalakav. Since Nous was a divine power, and not corporeal, He could not die-- Jesus, therefore, did not die on the cross, as assumed by those in the bonds of illusion. He was instead replaced thereon by a substitute, Simon of Cyrene, and ascended again to the Father.

In the system of Basilides as presented by Hippolytus, the Supreme Ineffable God

consists of absolute transcendent Nothingness, utterly beyond all human conception. As an act of Pure Will, this transcendent God generated the Panspermia, or "cosmic seed." The cosmic seed was chaotic, confused and disorderly in nature, but contained within itself the complete and perfect Plan of the supreme God. Everything in the universe manifested as part of a predetermined process of evolution from this cosmic seed, according to an ordered sequence which proceeded "upward" toward God. This evolution included that of three "Sonships" or "Filialities," which were of the same transcendent nature as the Supreme God. The First Sonship was utterly pure and ascended directly from the cosmic seed up to God. The Second Sonship, or "world spirit," being coarser, escaped the cosmic seed only with difficulty and by the aid of the "Intermediate Spirit" (which Basilides identified with the Christian Holy Spirit) which emerged from the cosmic Seed with the Second Sonship. The Second Sonship ascended to a position immediately below the First Sonship, but the Intermediate Spirit, being of a non-transcendent nature, remained behind and became established as the firmament (stereôma) which divides the transcendent realm from the sensible realm. The Third Sonship was immersed in the entanglements and confusion of gross matter and did not escape the cosmic seed, but remained as the highest of Beings below the firmament, yearning for liberation and transcendence. The Third Sonship represented the Chosen People, the Elect, those who were worthy of salvation. Next in rank to the Third Sonship was the Great Archon (Ruler), who ascended from the cosmic seed to the firmament, establishing Himself in the region of the fixed stars. Thinking Himself to be the Highest God, and therefore alone, the Great Archon brought forth from the Panspermia a Son for Himself, who was greater than Himself, and the Great Archon bade His Son to sit at His right hand. At the Son's suggestion, the Great Archon created the sphere of the seven planets. A second Archon then emerged from the cosmic seed, brought forth His own Son, and created the sublunar world, the space between the Moon and the Earth. Whereas the Great Archon and his Son constitute the Ogdoad, the godhead that is never named, the Second Archon and his Son constitute the Hebdomad, the godhead that is known to mankind by various names. The Earth then emerged from the cosmic seed according to the original Plan, without a special Archon or Creator.

The process of Salvation began when the Gnosis, the Gospel, descended like a beam of light, or a letter, or a bird, through the intermediate spheres and worlds, the First and Second Sonships, the Great Archon and His Son of the Ogdoad, and the Second Archon and His Son of the Hebdomad, informing and humbling them all with the transcendent Truth, and ultimately illuminating the soul of the mortal man Jesus at the very moment of his baptism. By his gnostic illumination, Jesus was made aware that his true will was to fulfill the process of salvation and the "restoration of all things" (apokatastasis) by separating out the spiritual essence of the Third Sonship from its entanglement in gross matter, and leading it back beyond the Firmament.

The system of Basilides also included a well-developed, and quite unique, eschatology. According to Basilides (via Hippolytus), once the process of the restoration of the spirit to its natural place beyond the Firmament has been accomplished, the Great Primeval Ignorance will spread over all creation. The knowledge of the transcendent realm will be

withdrawn forever. All things below the Firmament, including the Ogdoad and the Hebdomad, will be established in their proper places in the Universe, and will continue to exist; but will act in perfect harmony, free from all desire for anything which is contrary to their natures.

Despite his advocacy of ascetism, Basilides had at least one son (perhaps a "spiritual son" rather than a genetic son), named Isidorus, who succeeded him in his office as religious teacher.

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About this capture

Valentinus

(c. 105 - c. 165 e.v)

by T. Apiryon

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Alexandrian founder (probably of Carthaginian birth) of the Valentinian sect of Gnostics

during the reign of the Roman Emperor Antonius Pius. Valentinus may have studied with Basilides in Alexandria, he also claimed additional secret teachings from someone named Theodas, who was allegedly a disciple of Paul. In 136 e.v., he moved to Rome and was nearly elected Bishop of Rome. He was later excommunicated from the Roman Church.

Valentinus was the most prominent and influential of the historical Christian Gnostics. The Valentinian system refined and elaborated on the Basilidean and Simonian systems, developing a highly complex model of the universe in which each of fifteen successive levels of emanation (Aeons) occurs as a Syzygy, a male-female pair.

The Supreme Divinity, the Monad, the Father, is called Bythos (Depth or Profundity), who is encompassed by Sigê or Ennoia (Silence or Idea). Through Sigê, the first Syzygy of Aeons, Nous/Alêtheia, emanated from Bythos. These gave birth to the second Syzygy, Logos/Zoê, which brought forth Anthrôpos/Ekklêsia. These first eight Aeons were termed the Ogdoad. Logos/Zoê then brought forth another ten Aeons, termed the Decad, while Anthrôpos/Ekklêsia brought forth another twelve Aeons, termed the Dodecad. The entire scheme of the Aeons is shown below.

The totality of all thirty Aeons was termed the Plêrôma (fullness) and was considered to be in perfect balance. Of all the Aeons, only Nous was capable of comprehending Bythos, the Father, but was restrained by Sigê from revealing this mystery to the other Aeons. Sophia, the final Aeon, especially longed to comprehend the first cause of her being, and conceived a Plan (Enthymêsis) to do so, but was restrained by the Boundary (Horos) between Bythos and Sigê. She aborted her plan, and fell into a torment of confusion. From her tormented and confused passions arose the Demiurge, the God of Abraham and Moses (the later Gnostics named the Demiurge Saklas, "fool," or Ialdabaoth, probably from the Hebrew El-Dibahoth, "God of Slanders"), who existed outside the Plêrôma. From her aborted Plan arose Achamôth (Wisdom, from the Hebrew Chokhmah-- Achamôth typifies the "lower wisdom" in contrast to Sophia's "higher wisdom"). The existence of Achamôth threatened to upset the balance of the Plêrôma. To prevent this, Bythos exiled her into the world of the Demiurge and set up a power called Stauros (Cross) to act as the boundary of the Plêrôma to protect it from Achamôth. To reestablish harmony within the Plêrôma, Nous and Bythos brought forth Christos (Christ) and To Pneuma Hagion (The Holy Spirit) to reveal the mysteries of the Father and to teach the Aeons their true nature. This being done, all the Aeons, as an act of gratitude, brought forth a new Aeon, Iesous Sôtêr (Jesus the Savior), along with a number of attendant angels.

Having been excluded from the Plêrôma and thrust into the darkness without benefit of form or intelligence, Achamôth became violently agitated. Christos projected himself through Stauros and provided her with form, but she was still without intelligence. Christos immediately withdrew back into the Plêrôma, and Achamôth attempted to follow him. She pressed herself against Stauros, which restrained her. In her agony, she

uttered the mystic name IAO, and her Passions produced the material world (Hylê). From her Grief sprang Air, from her Fear came Water, from her Confusion came Earth, and from all three together arose Fire.

She then overcame her wild passions, and turned again to the Plêrôma. From her desire to return to the Father arose the Soul (Psychê) of All, including that of the Demiurge.

To aid her, Christos sent Iesous Sôtêr and his angels through Stauros into the World. He provided her with intelligence and separated her from her passions. Her ecstasy in clearly beholding Iesous and the angels produced the Sparks of Spirit (Pneuma), which would infuse the Spiritual Race.

Achamôth sought to give form to the matter that she had produced, and through the instrumentality of the Demiurge, she created the seven heavens (the Hebdomad) and Mankind; though the Demiurge ignorantly believed that he himself created these things. Through the unknowing Demiurge, Achamôth infused the Spiritual Sparks into the Pneumatic, or Spiritual, Race.

According to Valentinus, the Human Race is divided into three Races corresponding to the three sons of Adam: the Hylîc, corresponding to Cain; the Psychic, corresponding to Abel; and the Pneumatic, corresponding to Seth. The idea of these three races is closely paralleled in other systems, notably in the Yogic conception of the Gunas--Tamas, Rajas and Sattva; the Tantric conception of the three types of aspirants, Pashu-bhâva, Vîra-bhâva and Divya-bhâva; in the Manichæan conceptions of the profane (matter, body), the Hearers (soul) and the Elect (Light, Spirit); in the three men who quested after the Holy Grail-- Bors, Perceval and Galahad; in Bulwer-Lytton's characters Glyndon, Zanoni and Mejnour; and in the Thelemic conception of the Man of Earth, the Lover and the Hermit.

The Pneumatic individual possesses the Sperma Pneumatikon, the Seed of Spirit, and the Knowledge of the Plêrôma. The Pneumatic is destined for salvation from the final destruction of the manifested Universe, regardless of his or her behavior. The Hylîc dwells in the utter darkness of materialistic ignorance, and is destined for destruction. The Hylîc is entirely composed of illusory, transitory matter, and will vanish along with all the other illusions at the restoration of the Plêrôma. The Psychic is situated half way between the Pneumatic and the Hylîc, and possesses free will. Salvation for the Psychic is a matter of choice, of right aspiration, and of faith.

Iesous Sôtêr manifested on Earth by uniting at birth with the Messiah promised by the Demiurge. His task on Earth was to utter the Word of Truth, to impart the Gnosis to the Psychic Race that they may turn themselves toward the Plêrôma, the world beyond Space and Time, and away from the illusory and transitory material world.

In the end, when the task of Iesous Sôtêr has been accomplished, Achamôth will ascend to the Bridal Chamber and be wedded to Iesous. They will then both ascend into

the Plêrôma, taking with them the Pneumatic Race, who will take their places among the angels of Iesous. The Demiurge will rise to the Middle Space formerly occupied by Achamôth, and will take with him those of the Psychic Race who have been saved. The manifested Universe, along with the Hylîc Race, will then be engulfed by its own internal fire, and all matter will be utterly destroyed. Then the Plêrôma will be restored to its original perfection of peace, and all dualities will be resolved.

Valentinus had a number of prominent and influential successors who made further developments to the Valentinian system. These were Ptolemaeus, Heracleon, Theodotus, Marcus, Axionicus of Antioch, and Candidus of Athens. One of the characteristics of Gnosticism was the freedom of the Gnostic teacher to build upon, expand and modify the doctrines of his predecessors, and the students of Valentinus developed the Valentinian system in a number of different directions, some more philosophical, some more ritualistic; and many of their doctrines and ceremonies were "borrowed" by more "orthodox" religious teachers. Some modern scholars believe that the sacramental and liturgical system of the Roman Catholic Church was originally based in a large part on the Valentinian ritual systems developed by Marcus and Theodotus.

Valentinian churches were active until the late fourth century e.v. Several documents from the later Valentinian System have survived and are included in The Nag Hammadi Library. These are The Gospel of Truth, The Tripartite Tractate, The Gospel of Philip, and A Valentinian Exposition.

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About this capture

Bardesan.es

(155-233 e.v.)

by T. Apiryon

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Also known as Bar-Daisan. A Gnostic Christian poet from the Syrian city-state of Edessa (now called Urfa, or Sanliurfa, in southern Turkey), possibly of the Valentinian lineage. Some scholars refer to him as "the last of the Gnostics" because he may have been the last major teacher to attempt to disseminate Gnosticism within the ordinary Christian community. Other scholars doubt whether he was a Gnostic at all. Certainly, Bardesan.es was instrumental in the introduction of Christianity into the region of Edessa, and was considered heretical by the Christians who came after him.

Bardesan.es was born in Edessa to Persian parents, and obtained an excellent Persian/Greek education at the court of Edessa. He was also tutored by a priest of the Syrian Goddess Atergatis, and became familiar with the various religious traditions of the Middle East and of India. When twenty-five years old, he heard the preaching of the bishop Hystapes and converted to Christianity. He soon converted his friend king Abgar IX of Edessa (179-216 e.v.), who established Bardesianian Christianity as the Edessan state religion. When Edessa was conquered by the Roman Emperor Caracalla in 216 e.v., Bardesan.es fled to Armenia, where he continued his teachings.

As with most early heretics, most of what we know of the doctrines of Bardesan.es comes from the writings of his enemies, notably Ephraim Syrus of Edessa. Bardesan.es wrote 150 hymns in Syriac, only a few scraps of the words of these hymns survive, but Ephraim plagiarized the music of Bardesan.es for his own hymns. One extant book, The Dialogue Concerning Fate, or, the Book of the Laws of Countries, was written by one of his disciples and purports to expound Bardesan.es's doctrines regarding Free Will,

Fortune, and Fate. According to what can be reconstructed of the teachings of Bardesanes, his system shows considerable influence from Gnosticism, including Hermeticism, and from Chaldean mythology and astrology. He believed in a Divine Mother as well as a Divine Father. His cosmology was based on a primal dualism of God and Darkness (Hylê), with the four elements (water, air, fire and light) suspended between them. The genesis of the world occurred when these elements, through a breach of the original order, became mingled with Darkness. Salvation was accomplished by the Gnosis of Christ (his Christ was docetic: a pure spirit in the apparent form of a man), which separated the pure elements once again from the Darkness, and allowed them to rise with the assistance of the Holy Spirit into the "Bridal Chamber." To Bardesanes, the separation of the soul from the body was a blessing, and the doctrine of the resurrection of the flesh was an absurd blasphemy.

Most modern scholars have abandoned the theory that Bardesanes was the author of that masterpiece of religious poetry, the "Hymn of the Pearl," also known as "The Hymn of the Soul" or "The Hymn of the Robe of Glory", which was included in the apocryphal Acts of Judas Thomas. However, G.R.S. Mead was a strong advocate of the theory that he was its author, and Mead was Crowley's primary source on Gnosticism. Regardless of its authorship, the "Hymn of the Pearl" contains some exceptionally lucid Gnostic allegory.

The Hymn tells the story of a Prince, who, as a Child, enjoyed the Wealth and Glories of his Royal Home in the East. His Parents, the King of Kings and the Queen of the East, then sent him on a Journey to Egypt, divesting him of his Robe of Glory and his Purple Mantle, and loading him with provisions. They promised him that if he would bring to them from Egypt the "Pearl that lies in the Sea, hard by the loud-breathing Serpent," that he would again wear his Robe of Glory and the Purple Mantle, and would be Heir to their Kingdom. He set forth on his Mission, travelling down through a series of Foreign Lands ruled by Tyrants, finally arriving in the Land of Egypt. He encamped next to the lodging of the Serpent, and assumed the garb of the Egyptians as a Disguise. He encountered a fellow countryman, who warned him against the trickery of the Egyptians. Nevertheless, the Egyptians gradually gained his confidence, and gave him of their Food to eat. Immediately upon eating the Food of the Egyptians, he fell into a waking Sleep, forgetting his Royal Origins and his Mission, and became a slave to the Egyptian King. His Parents perceived his trouble, and sent him a Magical Letter to remind him of his Origin and his Task, and of his Glorious Robe. The Letter flew to him like an Eagle, it alit beside him and spoke to him its Message. Recovering his memory, he succeeded in charming the Serpent to sleep by repeating to it the names of his Royal Family; and while it slept, he snatched away the Pearl. Immediately, he turned to the House of his Parents, leaving the filthy garments of the Egyptians behind him. The Letter which he had received from his Parents flew before him, guiding his way home through the Foreign Lands. Upon seeing his approach, his Parents sent Messengers to welcome him home, and to clothe him in his Glorious Robe of many colors, embroidered with the Image of his Father and bespangled with jewels, with its purple mantle to cover it. The Robe itself seemed to call out to him, and he took it joyously and wrapped it around himself. He then ascended to the Gate of the City, where he greeted his fellow Princes,

and soon proceeded to the chamber of his Father, there to be received by him, to do him proper homage, and to present him with the Pearl.

This Gnostic hymn appeared later, slightly modified, as a Sufi teaching story titled "The King's Son", attributed to Amir Sultan, Sheikh of Bokhara, who taught in Istanbul and died in 1429 e.v.

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<http://hermetic.com/sabazius/hippolytus.htm>

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About this capture

Hippolytus (of Rome)

(170 - 235 e.v.)

by T. Apiryon

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Greek ecclesiastical writer, Bishop of Portus, and the first "Antipope." He was an orthodox Father of the Christian Church, a Roman Catholic Saint, and a disciple of Irenaeus. Author of a large body of early ecclesiastical writings, among which is the

famous Apostolic Tradition which was highly influential on the developing liturgy of the Roman Church, and a 10 volume series titled Elenchos, or Refutatio Omnium Haeresium (Refutation of All Heresies). This work was intended primarily as a polemic against the gnostic and other heresies. It includes relatively accurate and detailed descriptions of a number of Gnostic systems. What makes Hippolytus unique, however, among the early anti-gnostic writers is that he quotes extensively from the condemned writings of the heretics in framing his arguments against them. Since those writings have been systematically sought out and burned by the builders of the hierarchical Christian Church, Hippolytus has provided us with a rare glimpse at the actual writings of some of the most prominent Gnostics, particularly Simon Magus and Basilides. See entries for "Simon Magus," "Basilides" and "Valentinus." The first book of the Refutatio, known as Philosophumena or "Philosophical Teachings" has been known since the middle ages, and a manuscript containing books four through ten was discovered in 1842. Books two and three remain lost.

Hippolytus is also remembered as a leader of the opposition against the corruption, viciousness, and doctrinal wanderings of the early Bishops of Rome (who were later to be re-named "Popes"). Due to the strength of his opposition against "Pope" Callistus I (217-222 e.v.), Hippolytus was elected as a schismatic Bishop of Rome ("Antipope") by a circle of his followers. He and his group remained in schism through the terms of "Popes" Urban I (223-230 e.v.) and Pontianus (230-235 e.v.). He and Pontianus were both exiled to Sardinia by the Emperor Maximinus Thrax (235-238 e.v.), where Hippolytus and Pontianus achieved a reconciliation. Both agreed to resign their positions to make way for Pope Anteros (235-236 e.v.), before they died in exile. There is a statue in the Vatican Library (see above) that bears a 16th century plaque identifying it as a statue of Hippolytus, but its actual identification with Hippolytus has been questioned.

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The "Refutation of All Heresies" may be found here.

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<http://hermetic.com/sabazius/merlin.htm>

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About this capture

Merlin (Ambrosius)

((c. 450 - 536 e.v.))

by T. Apiryon

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Semi-legendary British magician, prophet, and mentor of King Arthur and the Lady of the Lake. He probably represents the fusion of several historical and mythological figures. According to legend, Merlin was the son of a mortal maiden and the Devil. A variant spelling of Merlin is Melin, hence Abra-Melin (Crowley's speculation). Merlin was responsible for Uther Pendragon's decision to establish the Round Table, and Merlin devised the test of the Sword in the Stone for determining the true heir to the British throne. He fell victim to the wiles of the Lady of the Lake, Vivian or Niniane, who, using magic he had taught her, imprisoned him forever in a cave, or as some say, in an enchanted thorn bush.

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Also see this and this.

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About this capture

Arthur

(c. 475 - 542 e.v.)

by T. Apiryon

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Arthur (c. 475 - 542 e.v.)

Semi-legendary Romano-British king, son of Uther Pendragon. Leader of the Knights of the Round Table. Arthur was the principal figure in a large number of medieval legends, histories and romances, including the Welsh poem *Gododdin* (c. 600 e.v.), the *Historia Britonum* of Nennius (c. 800 e.v.), the *Annales Cambriae* (c. 900 e.v.), the *Historia Regum Britanniae* of Geoffrey of Monmouth (1137 e.v.), *Le Roman de Brut* of Wace (1155 e.v.), the 12th century romances of Chrétien de Troyes, and the poem *Sir Gawain and the Green Knight*. These culminated in the epic poem *Le Morte d'Arthur* of Sir Thomas Mallory (1469), which is included in Section 2 of the A.: A.: reading list and which inspired most of the later works dealing with Arthur and his court at Camelot.

According to the legend, Arthur was a bastard son of King Uther Pendragon and Igraine, and was brought up as a page in Uther's court under the tutelage of Merlin (q.v.). After having passed the test of removing the sword Excalibur from the stone in which it had been embedded, he assumed the throne of Britain and established his court at Camelot, or Caerleon. The adventures of his Knights of the Round Table, Lancelot, Galahad, Perceval or Parzival (q.v.), Bors, Gawain, Gareth, Kay, Bedivere and Tristram form an important part of European mythology, and those of Galahad, Perceval and Bors are centered around the quest for the Holy Grail.

Arthur was a just king, beloved by his subjects, but his rule was marred by the attacks of his sister, Morgan le Fay (*Morgue la fée*), and ultimately by the treachery of the three people closest to him, his queen Guenivere, his best friend Lancelot, and his nephew Modred or Mordred. He was mortally wounded in battle with Modred at Camlan, and was taken to the mythical island of Avalon (possibly the Isle of Man), there to be buried, or as some say, healed.

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Also see this and this.

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About this capture

Kamuret

(6th-7th cent. e.v./mythic)

by T. Apiryon

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Usually spelled Gamuret or Gahmuret, this name (pronounced "ga-mu-rey") is the early source of the familiar name "Montgomery." Gamuret was the father of Parzival by Queen Herzeleide, sister of Amfortas. See Parzival, below. trwmk = 666, thrwmk = 671.

The story of Gamuret apparently originated with the Bavarian knight-poet, Wolfram von Eschenbach (c. 1170 - c. 1220 e.v.), who dedicated the first two chapters of his romance Parzival (1207) to Gamuret's adventures. Gamuret was the younger of the two sons of Gandin, the king of Anjou. When the old king died, the older brother, Galoes, inherited his entire kingdom. Landless, the young Gamuret decided to journey to the East to seek his fortune.

When he reached Mesopotamia, he offered his services as a warrior to the Baruc, the ruler of Baghdad. He assisted the Baruc to wrest the city of Nineveh from the control of the Babylonian brothers Ipomidon and Pompeius. He then travelled around the Baruc's empire, jousting in tournaments.

After winning a great victory in a tournament in the kingdom of Zazamanc, Gamuret acquired a miraculous helmet called the Adamant. Through his heroics, he also attracted the attention of Belakane, the dusky queen of Zazamanc; they fell in love and were married. He shared with her the throne of Zazamanc for a time, but peaceful court life in a foreign land was not suited to the young warrior. He grew restless, and he presently stole away from Zazamanc by sea in search of adventure. He left a note to Belakane that they would soon be reunited, provided she became baptized. After he

had left, Belakane gave birth to Gamuret's first son, Feirefiz, the piebald, later to become the father of "Prester John."

Gamuret arrived in Spain, and began to travel around Europe with his cousin Kaylet, king of Spain and Castille. While jousting in the kingdom of Waleis (Valais, now in Switzerland) he learned that his brother Galoes had died, leaving him the kingdom of Anjou. He was now landed, and thus unable to return to Zazamanc and his Belakane. However, with his gallantry in tournament he had won the heart of Herzeloyde, Queen of Waleis. Herzeloyde convinced him that he should give up the love of the unbaptized Queen in her favor, and they were married.

Word then reached Gamuret that his old lord, the Baruc, was facing an invasion by the Babylonians. He returned to Baghdad to assist his old friend. While fighting in the intense heat, Gamuret paused to rest, briefly removing the heavy Adamant. While he rested, a treacherous enemy knight spilled billy-goat's blood upon the great helmet, rendering it "softer than a puffball." When he again placed it on his head and returned to battle, it was unable to protect him from a lance blow from Ipomidon which transfixed his head. The Baruc embalmed his body and placed it in a splendid tomb, and Queen Herzeloyde gave birth to Parzival while still mourning for her husband.

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